

The Signs of the Times.

"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii: 12.

VOLUME 1.

OAKLAND, CAL., FIFTH-DAY, JULY 1, 1875.

NUMBER 34.

The Signs of the Times

IS ISSUED WEEKLY BY THE

Pacific Seventh-Day Adventist

PUBLISHING ASSOCIATION,
OAKLAND, California.

TERMS: TWO DOLLARS a year to those who choose to pay a subscription price, and FREE to all others as far as the paper is sustained by the donations of the liberal friends of the cause.

Address, SIGNS OF THE TIMES, Oakland, Cal.

Under the Shadow.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

WHEN dark Misfortune's rising gale
Shall toss my bark so weak and frail;
How sweet to turn the helm and sail—
Under the shadow.

And when beneath a cheerless sky,
My fondest hopes in ruins lie;
How sweet for comfort then to fly—
Under the shadow.

And when bereaved, my heart distressed,
E'en like a bird unto its nest,
My wounded spirit flees for rest—
Under the shadow.

And when the shades of night appear,
And steal the sense and stop the ear;
How sweet to sleep without a fear—
Under the shadow.

And e'en by day, as well as night,
When busy cares distress the sight,
To nestle with divine delight—
Under the shadow.

But, O frail heart! I oftentimes chide
Thy wanderings from my Saviour's side!
O that I ever might abide—
Under the shadow.

There love immortal, love divine,
Her sacred tendrils shall entwine
Around this happy heart of mine—
Under the shadow.

Then draw more near, my wayward soul,
Beneath his smile and kind control,
Where not a wave of care shall roll—
Under the shadow. —Standard

The Sermon.

CONSTANTINE.

BY ELD. J. H. WAGGONER.

THERE are few names which have been favored with greater celebrity for a thousand years past, than that of Constantine. Almost all classes have united in styling him "the great," though they have not always agreed as to the reasons why he should bear the title, yet all agree that he was a man of no ordinary ability; a brave and successful general, and a shrewd and politic statesman. Some have also given him credit for the qualities of a sincere and earnest Christian, but in this there is little agreement. The number of authors, that is, of creditable historians, who account him a Christian is by no means large.

Constantine was born in A. D. 272. He was proclaimed Emperor, upon the death of his father, in 306, at the age of thirty-four. For six years he was not fully established in the Empire. Maxentius claimed or usurped dominion in Italy. He was defeated in 312, after which Constantine had sole authority. He died in 337, aged 65. Hence "the age of Constantine" properly dates from 306 to 337—a period of 31 years.

His father was at least lenient toward Christianity, if not favorable to it, and enacted laws of toleration. His mother was a believer in the Christian religion, which fact may have had much to do with the mild and tolerant course of his father. His mother has by some been esteemed as a devout and intelligent Christian; while others have considered her a religious enthusiast or bigoted fanatic, full of the superstition of those times. The times in which she lived, and especially the court influences by which she was surrounded, were not favorable to the development of a high type of Christianity; and

the manner in which she treated the supposed "relics" which she found in Jerusalem; or pretended to find there, shows that she was easily deceived, or tried to deceive others. She is also supposed to have molded the mind of Constantine in favor of Christianity. But that is to be doubted, as he appears to have been actuated entirely by State policy in his first efforts in favor of the Christian religion. Or, if he was at all influenced by her position as a believer, it was no more than to this extent, that he was willing to place Christ among the gods, without according to him any supremacy. That Constantine did, for a long time, hold the Saviour in this relation, is testified by many historians.

There is no room to doubt that, in the minds of many religious theorists, Constantine has occupied a position which does not at all belong to him. This false view has been aided by a few authors of the fourth century. A man is not always most correctly judged in his own day. In the case of Constantine, some of those whose writings concerning him have come down to us, were his flatterers, and were dazzled by the splendor of his court or by the richness of his favors. But mostly they were blinded by the benefit which they supposed he conferred on the cause of Christianity. Some of them held him up as worthy to be classed with the apostles! When such senseless adulation is indulged in we must use judgment to glean the truth from a field fruitful of error.

After ages, beholding the consequences of his course, the formality and hypocrisy which were introduced by his adopting Christianity as the religion of the empire, and being beyond the influence of the gaudy tinsel which he threw over that religion by which its loveliness was obscured instead of being increased, others have been better able to discern the motives which led to many of his acts; and they have discovered that he was not so much the adherent to real Christianity as the patron of a religious system which was likely to give strength to his empire and to add glory to his reign.

It must not, however, be inferred that it was left altogether to after ages to settle the question that he was not a true Christian. Some, in his own day, were amazed at the extent of his crimes. But we can easily believe it was not considered prudent to say much to disparage a monarch so illustrious, and so jealous of his fame and reputation. It is a truth learned from observation of all ages that they who exert the greatest influence in molding public opinion are generally the interested ones, who are the most likely to mislead, and by reason of whom the more candid are held in check, or, as is often the case, the testimony of the latter class is withheld for a time from view. Also, in judging of the merits of powerful monarchs we must remember that flatterers and sycophants are the only ones who are generally admitted to their presence. They who are too upright to dissemble soon give offence, and are dismissed from the courts in disgrace, if not condemned to death as criminals, or as men dangerous to the peace of the State.

In offering historical evidence of the character of Constantine, instead of being crippled for want of testimony, we may need to apologize for offering so much. We desire the reader to bear in mind that the name and influence of Constantine have been used to give weight to certain innovations in the church, and there may be some who will be interested to bring in question the facts presented. Inasmuch as we have taken upon us to give a historical view of these things, we have deemed it fitting our purpose to cite authorities to such an extent that it may appear to all that we are moving on safe ground, and that our statements are not to be disputed as the opinions of a few, or of a minority.

As a man fitted to govern an empire, or, in a worldly view, merely, Constantine would not stand much behind the first rulers of Rome. Mercy, and even justice, was not often to be found in the breasts of emperors, not even for their own kindred and families, when they stood in the way of their ambitious schemes. Constantine, instead of being an exception in this respect, was jealous,

cold, and vindictive. His own wife and offspring were sacrificed, apparently without compunction, to his selfishness and ambition. Even the heathen were shocked at his crimes, especially at the causeless murder of an amiable son, and considered him beyond the reach of pardon.

But our chief interest in Constantine is in regard to his relation to the cause of the Christian religion. Were we to confine ourselves to the best accredited facts of his profession of Christianity we should notice his life only from 323 to 337, a period of 14 years. But there has been made a strong effort to present him as a conscientious disciple, as well as the courtly patron of Christianity from the time of his battle with Maxentius. And it has been claimed that the most remarkable event of his life took place at that time which directly led to his reception of Christianity. We refer to the reputed vision of the cross. There is, however, no need to distinguish between particular periods in his life; as historians are well agreed that his selfishness and his crimes were increased rather than diminished, after his profession of Christianity.

Eusebius, bishop and historian, is more than all others relied upon to prove the excellent character of Constantine, and the great service he rendered to the cause of Christianity. But it will be shown by unquestionable testimony and evident considerations that he was biased by court favors, and, like most of the eminent men of the church of that day, considered the favors shown to himself as so much in favor of the cause he professed. Passing from an age of bitter persecution, none of them seemed to realize that there could be any motive but to glorify God which could lead to the toleration, not to say to the upholding, of a religion which had been so deeply despised. The scripture says, A gift blindeth the wise. Constantine was not slow to attach to his court eminent dignitaries by such means. Nor were the ambitious bishops, who were already full of jealousy against each other slow to accept the favor of the Emperor and turn it to their own advantage. Eusebius was a favorite of Constantine, and in turn became his adulator. He could not, indeed, be blind to his faults nor ignorant of his crimes; but in some instances he passed over the more flagrant of them without notice, showing more of the politician and courtier than of the faithful historian. To such a degree did he manifest this disposition to gloss the character of his hero, as to greatly damage his writings as historical evidence and to bring upon himself the condemnation of just and discriminating minds.

Lest the readers who have not extensively examined this subject, should think we are speaking in strong terms, we will at once proceed to lay before them some statements which we have gathered from credible and reputable sources. Without pretending to exhaust the evidence we shall present enough to satisfy all that we have good reason for the remarks which we have here made.

It will be remembered that Constantine fought the decisive battle with Maxentius in 312 under the banner of the cross. Yet there are few who pretend to think that he had any faith as a Christian at that time. It was a superstitious notion with him, believing as he did in a diversity of gods, among whom he reckoned Christ. And thus Mosheim viewed him, as the following from his Historical Commentaries will show:—

"If that man is a Christian who thinks the Christian's manner of worshiping God is a good and holy one, then I have no doubt that Constantine was, at that time, a Christian. But if no man should be called a Christian, unless he believes that Christianity is the only true religion, and that all other religions are false, then I suppose Constantine became a Christian at a later period." —Page 459.

There is strong reason to doubt that Constantine ever became a Christian in that sense unless it was a short time before his death. Stanley has the following striking passage:—

"We may remember the striking remarks of Niebuhr: 'Many judge of Constantine by too severe a standard, because they regard

him as a Christian; but I cannot look upon him in that light. The religion which he had in his head must have been a strange jumble indeed. * * * He was a superstitious man and mixed up his Christian religion with all kinds of absurd superstitions and opinions. When certain oriental writers call him equal to the apostles, they do not know what they are saying; and to speak of him as a saint is a profanation of the word.'"

Page 292.

Mosheim was not wont to speak harshly of Constantine, yet he speaks as follows of his favors to the Christians for which a few have been willing to think that he was a true believer in their religion:—

"Constantine, therefore, in obedience to the commands of his father, as he himself admits, in his edict, preserved by Eusebius, wished to be accounted a worshiper of the one God. And yet, when occasion seemed to require it, and lest he should alienate the minds of the people and soldiers from him, he supplicated the gods, gave thanks to them, and offered them sacrifices and gifts. * * * Such being the character of Constantine, before his conversion to Christianity, I fully believe that the favors he conferred on the Christians, from the very commencement of his reign, did not proceed either from his humanity and justice, or from any love for the Christian religion, but were owing solely to his desire to establish his own authority in the empire.—His Com., p 450.

Stanley, in harmony with his quotation from Niebuhr, makes this excuse, that Constantine's life "describes the religion of many in that time;" yet this affords no great relief to the dark picture which his life presents, for it was his patronage of the church, his secularization of Christianity, hiding its inherent simplicity under the pomp of his court, and enforcing conformity with all the weight of imperial power, which led to the very things to be condemned in the bishops as well as in himself. For it cannot be shown that this was the state of the church before he made Christianity subservient to his own ambition. And Stanley himself proves all this as the following shows:—

"His leading idea was to restore peace to the church, as he had restored it to the Empire. [His object was to preserve the peace of the Empire]. In the execution of this idea two courses of action presented themselves to him, as they have to all ecclesiastical statesmen ever since. . . . In him both the latitudinarian and the persecutor may find their earliest precedents. . . . No scheme of comprehension has been broader, on the one hand, than that put forward in his letter of advice to Alexander and Arius; and on the other, when this failed, he still pursued the same end, with the same tenacity, by the directly opposite means of enforcing uniformity, to us long familiar, but first introduced by him into the church, the hitherto unknown practice of subscription to the articles of a written creed, and the infliction of civil penalties on those who refused to conform." —Stanley, pp. 294-295.

This testimony makes Constantine the instigator of the Nicene creed, and goes to show that the Inquisition was built upon the foundation laid by him. Certainly the legacy which he left to the church does not entitle him to the reverence of those who love Christianity in its purity, and we are led to marvel at the credulity of those who style him "the first Christian Emperor." Had his life been marked with the practice of Christian morals we could give him credit for sincerity of heart even in introducing such roots of evil into the church. Marsh speaks as follows:—

"The sincerity of the man, who in a short period effected such amazing changes in the religious world, is best known to him who searches the heart. Certain it is that his subsequent life furnished no evidence of conversion to God. He waded without remorse through seas of blood, and was a most tyrannical prince." —Marsh's Eccl. Hist., period 3, chap. 5.

It will not be considered out of place to give the testimony of Gibbon who speaks only in harmony with that of so many reliable Christian authors:—

"Crispas, the eldest son of Constantine,

and the presumptive heir of the empire, is represented, by impartial historians, as an amiable and accomplished youth. . . . He deserved the esteem, and he engaged the affections of the court, the army, and the people.

"This dangerous popularity soon excited the attention of Constantine, who, both as a father and as a king, was impatient of an equal. Instead of attempting to secure the allegiance of his son by the generous ties of confidence and gratitude, he resolved to prevent the mischiefs which might be apprehended from dissatisfied ambition. . . . By all the allurements of honors and rewards, he invites informers of every degree to accuse without exception his magistrates or ministers, his friends or his most intimate favorites, protesting with a solemn assertion, that he himself will listen to the charge, that he himself will revenge his injuries.

"The informers, who complied with so liberal an invitation, were sufficiently versed in the arts of courts to select the friends and adherents of Crispus as the guilty persons: nor is there any reason to distrust the veracity of the emperor, who had promised an ample measure of revenge and punishment. The policy of Constantine maintained, however, the same appearance of regard and confidence toward a son, whom he began to consider as his most irreconcilable enemy. . . . The time was now arrived for celebrating the august ceremony of the twentieth year of the reign of Constantine; and the emperor, for that purpose, removed his court from Nicomedia to Rome, where the most splendid preparations had been made for his reception. Every eye, and every tongue, affected to express their sense of the general happiness, and the veil of ceremony and dissimulation was drawn for a while over the darkest designs of revenge and murder. In the midst of the festival, the unfortunate Crispus was apprehended by order of the emperor, who laid aside the tenderness of a father, without assuming the equity of a judge. The examination was short and private; and it was thought decent to conceal the fate of the young prince from the eyes of the Roman people; he was sent under a strong guard to Pola, in Istra, where soon afterward he was put to death, either by the hand of the executioner, or by the more gentle operation of poison. The Cæsar Liainius, a youth of amiable manners, was involved in the ruin of Crispus; and the stern jealousy of Constantine was unmoved by the prayers and tears of his favorite sister, pleading for the life of a son, whose rank was his only crime, and whose loss she did not long survive. The story of these unhappy princes, the nature and evidences of their guilt, the forms of their trial, and the circumstances of their death, were buried in mysterious obscurity; and the courtly bishop, who has celebrated in an elaborate work the virtues and piety of his hero, observes a prudent silence on the subject of these tragic events." pp. 158-161, Chap. 18.

The following remark of Gibbon is neither harsh nor uncharitable considering the occasion of it:—

"According to the strictness of ecclesiastical language, the first of the *Christian* emperors was unworthy of that name." pp. 249.

(To be Continued.)

Hope of the Gospel.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15.

ETERNAL LIFE.

In Titus 1:2, Paul speaks of eternal life as the hope: "In hope of eternal life." Not that eternal life is a hope independent of the possession of the future kingdom, but eternal life is a necessary preparation for the bringing of the people of God into possession of the heavenly inheritance. Suppose the Lord should beautify the kingdom and fit it up as he has promised in his word, yet it would be of no avail to give to a race of mortal beings, for they must needs die and leave it. In order to receive and possess an immortal inheritance we must ourselves be made immortal, or in other words come into possession of eternal life. So Paul reasons, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye; at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:50-53. Before we pass into that kingdom we must have eternal life given to us. When, then, we cherish in our minds the hope of entering that immortal kingdom, and look forward to

it as something that we shall receive, we connect with it, in our minds, our own change to immortality, preparing us to receive that kingdom. So that eternal life becomes one branch of the one hope of the future kingdom.

HOPE OF THE RESURRECTION.

But it may be asked, Does not Paul speak of the resurrection of the dead as the hope? Yes, and we will quote a few of the texts where he thus speaks of it. "He cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of the hope and resurrection of the dead I am called in question." Acts 23:6. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15. "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God, day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

The above texts clearly present the resurrection as one branch of the hope, or one step in the fulfillment of events that are essential to the ushering in of the hope. It is at the resurrection that the saints are to be made immortal. "We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52. As the saints are to be made immortal at the resurrection, if there were no resurrection, the eternal life would never be given, and so the hope of receiving a future kingdom would prove a failure.

HOPE OF CHRIST'S COMING.

But you may ask, Is not the coming of Christ called the hope? Yes. Paul says, "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and [even] the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13. The coming of Christ is also a branch of the one hope. It is at the coming of Christ that the resurrection is to take place. "For the Lord himself shall descend from Heaven with a shout with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming." 1 Cor. 15:22, 23.

If there were no second coming of Christ, there would be no resurrection. The resurrection is spoken of as an event to transpire at the coming of Christ, hence, if there should be no coming of Christ, the saints would not be raised. If the saints are not raised, immortality will not be given. If immortality be not given, the hope of the future kingdom must all prove a failure; for "flesh and blood cannot inherit the kingdom." Thus it is evident that the coming of Christ is the grand event which must take place to usher in the consummation of the hope of God's people. With this view of the subject there is no wonder that importance is attached in the Scriptures to the great theme of the second coming of our Lord Jesus Christ.

Receiving the idea that our hope centers in his coming to raise the dead and bestow immortality upon his people, that they may possess the immortal kingdom, there is a glory clustering around the event of Christ's coming like the glorious dawning of the morning. Thus we see that the coming of Christ is the grand door that must be opened to usher us into the kingdom of God.

PROMISES OF REWARD.

With the foregoing facts before us, we can understand why the Bible promises respecting the reward of God's people are made in the manner they are. The reward is an event invariably connected either with the coming of Christ, the resurrection, the reception of immortality and eternal life at the resurrection, or the possession of the kingdom beyond the resurrection of the dead.

We now refer to a few instances illustrative of the whole scope of Scripture promises of reward. Job, when speaking of death, says, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father,

to the worm, Thou art my mother; and my sister. And where is now my hope? as for my hope, who shall see it?" Job 17:13-18. He certainly does not speak here as though his hope would be consummated at death; but rather to the contrary, as though it was otherwise than the realization of his hope. Job does not speak thus because of a lack of knowledge of the true hope; for, in chapter nineteen, he sets the matter forth in its true light. He says: "Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27. Here he points, in a clear manner, to the resurrection as the time when for himself he shall see God.

The above is in harmony with other testimony of Job. "Oh! that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:13-15. The change to which Job here refers is not death, but the change from mortal to immortal at the resurrection. For Job simply to say, I will wait until I die, would not settle the question as to whether he should "live again" if he did die. But he is willing to risk it, to "wait" in the "grave," his "house," all his "appointed time," till his "change," the resurrection, comes. When Ezekiel had his vision, recorded in the thirty-seventh chapter of his prophecy, he clearly portrays the resurrection of God's people. He says, "The hand of the Lord was upon me and carried me out in the spirit of the Lord, and set me down in the midst of a valley which was full of bones, and caused me to pass by them round about; and, behold there were many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." It looked like a doubtful matter to Ezekiel that they could live again, but he meekly submits it to the Lord. "O Lord God, thou knowest." Now the Lord shows him how it is: "Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and ye shall live; and I will lay sinews upon you, and will bring up flesh upon you and cover you with skin, and put breath in you and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind, prophesy son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon the slain, that they may live. So I prophesied as he commanded me and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." This clearly describes the resurrection. "They lived," that is, they came to life.

But Ezekiel continues, "Then he said unto me, Son of man, these bones are the whole house of Israel"—Israel meaning all God's people in any age. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. "Behold they say, our bones are dried, and our hope is lost; we are cut off for our parts." This was the language of Israel when they lost sight of God's promise to redeem them from the curse and from death. When we look at the grave, the body mouldering back to its mother earth, we gain no light respecting our hope. Infidelity, looking at death has said, "Death is an eternal sleep." Israel despondingly said, "Our bones are dried, our hope is lost." But God replies to them: "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people [called house of Israel in verse 11], I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel; the 'land of Israel,' referring to the land promised to Abraham—the future kingdom. "And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall

ye know that I the Lord have spoken it, and performed it, saith the Lord." See Ezekiel 37:1-14.

These words of Ezekiel are not only clear evidence that the hope of God's people is to be consummated beyond the resurrection, but if the resurrection does not take place, the "hope" will indeed be "lost," and God's people "cut off" for their parts.

Paul, when desirous of placing the true hope before his Thessalonian friends, says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

These words of Paul are very important in the bearing they have on the subject of the true gospel hope. Let us look carefully at what is embodied in Paul's preface to the grand statement he here makes. 1. We learn that those he addresses were sorrowing like those who had no hope. 2. That the reason why they were thus sorrowing was because they were ignorant concerning their friends who had died. 3. He tells them he would not have them ignorant, which proves conclusively that he was not ignorant concerning them. 4. Having intimated to them that they were ignorant concerning their friends, that he was not ignorant, and that he would not leave them in ignorance, he could not discharge his duty as a faithful apostle of Christ, unless he should write in such a manner as to remove all their ignorance on the subject, and place the true grounds of hope before them.

But what, under these circumstances, does he tell them? That their friends are in Heaven receiving their reward? That they are already happy in the full fruition of their hope? No! he has no such statement to make; but, that the Lord is coming to raise their friends from the dead, and take them up, with the living saints, to meet the Lord in the air when he comes to be forever with him. And he concludes by saying, "Wherefore comfort one another with these words." This, then, is the true hope, and the comfort he gives to relieve their sorrow.

The beloved apostle John says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as he is pure." 1 John 3:1-3. Here, again, we are pointed to the coming of Christ as the time of the realization of the hope. J. N. LOUGHBOROUGH.

(To be Continued.)

A MISSIONARY writing from Turkey says that a region about the size of New England, containing about a million and a quarter of inhabitants, is committed to the charge of three ordained missionaries (only two at present), and two lady teachers, with no other Protestant agency of any kind in the field. If there is any art by which missionary forces can be spread out any thinner than that, and continue an appreciable element as a moral power, we should be most happy to learn it. Rather than undertake that task, would it not be better to thin out a few of those who spend their energies largely in elbowing each other in little villages of five hundred to a thousand inhabitants in New England or the West? I fancy a hundred of that class could easily be gathered up whose departure for Africa would, in many ways, be a blessing to our own land. Home churches do not give at the rate of one cent per member for foreign missions.

SOCIAL opinion is like a sharp knife. There are foolish people who regard it with terror, and dare not touch or meddle with it. There are more foolish people who, in rashness or defiance, seize it by the blade, and get cut for their pains. And there are other wise persons who seize it discreetly and boldly by the handle, and use it to carve out their own purposes.

The Law of God.—No. 5.

THERE is no part of Bible truth which is offener or more strongly urged against the law of God than the doctrine of the two covenants. And yet there is no point which more certainly confirms the claims of the law than this when it is rightly considered.

THE WORD COVENANT.

In the Old Testament the word covenant is translated from the Hebrew word, *berith* (pronounced as the Hebrew word *beneath*), which is defined, "A covenant, league, compact," or, "the terms of a covenant;" that is, the conditions of a league or contract. In the New Testament it is principally translated from the Greek word *diatheke*, which, by Greenfield, is defined, "Any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, *i. e.*, mutual promises on mutual conditions, or promises with conditions annexed; *meton*, a body of laws and precepts, specially to which certain promises are annexed."

By the above definitions it will be seen that the word *covenant* is very comprehensive, and may refer to things quite unlike in their nature. The word itself designates no particular thing. The connection must determine its use in any instance. Hence, care must be exercised in its application, lest we be led astray by attaching a rigid and unvarying meaning to the word, and thus perverting the texts where it is used.

We first find the word covenant used in Gen. 9: 9. It here refers solely to the promise of God that he would not again destroy the world by water. In chap. 17 we have an account of the covenant which God made with Abraham. Next, we find a covenant made between Abraham and Abimelech. This was a *compact*, or agreement. Passing by some others, we come to the covenant which the Lord made with his people, recorded in Ex. 19: 5-8. The words of this covenant are as follows: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. . . . And all the people answered together, and said, All that the Lord has spoken we will do."

The position of those who oppose the law of God is this: They say the covenant made with Judah and Israel was the ten commandments; and as the old covenant has passed away, they conclude that the ten commandments are no longer binding. This opinion is drawn from the fact that the ten commandments are called a covenant. But their conclusion is not logically necessary; while it conflicts with the teachings of the Scripture.

TEN COMMANDMENTS NOT THE OLD COVENANT.

1. We have seen that the word covenant is not determinate; it may refer to the law or to something else.

2. The first or primary meaning of the word is not a law; therefore, we should not refer it to the law without a sufficient reason.

3. The ten commandments do not bear the characteristics of the covenant made with Israel, as we shall further see. That was a contract between the two parties, or, as Greenfield gives the definition of covenant, mutual promises with conditions.

Paul, in Heb. 8, says the new covenant was established on "better promises." The promises of the old covenant in Ex. 19: 5-8, were good enough so far as their *object* was concerned. The Lord promised therein that they should be to him a peculiar treasure and a holy people. No choicer blessings than these are promised in the Bible, in any dispensation. But these were promised only on condition of obedience, and the Israelites were a weak and sinful people. In that covenant there was no provision for non-fulfillment, and therefore the promises were not available to them. The "better promises" of the new covenant were, that he would "be merciful to their unrighteousness," and "remember their sins no more."

In carrying out this line of argument the apostle says it was not possible for the blood of bulls and of goats to take away sins. But this was the only blood the priests under that covenant had to offer. But under the new covenant we have a mediator who offers his own blood, which cleanses from all unrighteousness; hence, that which was offered on the condition of obedience in the old, is offered on the condition of repentance and faith in the new. But still the promises of the new reach no object higher than did those of the old. An inspired writer of the New Testament said: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written,

Be ye holy; for I am holy." 1 Pet. 1: 15, 16. Had they fulfilled the promise which they made to God, so that he could have fulfilled the promise he made to them, this injunction would have been fulfilled in them; they would have been a holy people; a peculiar treasure unto God above all people.

In this we learn a most important truth respecting the sufficiency of the ten commandments as a rule of life. The covenant made with Judah and Israel was respecting obedience to the voice of God, and to his covenant. Three days after this covenant was made with them, the Lord with his own voice spake his covenant in the hearing of all the people. Thus Moses said to them: "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4: 12, 13. If they had kept the ten commandments, which they had agreed to do, they would have been a holy people, the Lord's own or peculiar treasure. Thus the ten-commandment law is the rule of holiness; obedience to it forms a holy character.

Here we discover the mistake of the opponents of the law. They make no distinction between the covenant and the condition of the covenant, between the contract, and the law which they contracted to obey. In a secondary sense, according to Greenfield, the conditions of a covenant may also be called a covenant. An instance of this use of the term is found in 2 Kings 23: 3: "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." The book wherein the covenant of the Lord was written had just been found, and they made a covenant to perform it. The covenant which they made was a *promise* or *agreement* to keep the commandments of God which were written in the book. That which was written in the book was the condition of the agreement or covenant which they made. Now if any one should contend that the covenant which the king and the people made was the law which was written in the book which had been found in the house of the Lord, all would be ready to marvel that he would argue for such an absurdity. Yet that is exactly the position of those who contend that the ten commandments are the covenant which God made with the children of Israel.

Paul in Heb 9: 18-20, says, the first covenant was dedicated with blood, and quotes the words of dedication found in Ex. 24: 7, 8: "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you, concerning all these words."

The people reiterated their promise to obey, which they had made in the covenant; Ex. 19: 8. And Moses said the covenant was made concerning certain words. By reference to Ex. 19: 5-8, we find that the words which they agreed to do, were the words which God spake with his voice, and which he called his covenant. See again Deut. 4: 12, 13. These words were the ten commandments. This law was the condition or *covenant* which they *covenant*ed to do or keep.

A very decisive reason that the law is not the first covenant made with Israel is this: That covenant was made void, and the necessity for a new one created, by their violation, or failure to keep it. This is a valid reason respecting a contract, but not respecting a law. A contract or agreement is made void by non-fulfillment, but a law is not made void by transgression. "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; . . . because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8: 8, 9. Had they been faithful to the agreement on their part, the Lord surely would have performed all he promised; he would have "regarded them," and there would have been no necessity for another covenant. How would he have regarded them? The very terms of the covenant answer this. Ex. 19: 5-8. He would have regarded them as a peculiar treasure unto himself, and a holy nation. The very object expressed in the old covenant is now accomplished in the new.

The great distinction between the two covenants, as given by Paul, lies in the "better promises" of the new. Not that they should be more holy in this dispensation than in that,

though this is sometimes affirmed by men, for the holiness of God himself is the standard in both dispensations. "As he who hath called you is holy, so be ye holy in all manner of conversation [*anastrophe*, mode of life, conduct]; because it is written, Be ye holy, for I am holy." The apostle, Peter enforces this injunction by what is written in Lev. 11: 44. They who affect to find a higher standard of holiness in the New Testament than that given in the Old Testament, are guilty of great presumption. And, according to the words of Jehovah himself, this holiness would be reached by them in obeying the holy law of the commandments.

NEW COVENANT NOT A NEW LAW.

The "better promises" which the new covenant contains are, as has been noticed, the forgiveness of sin. But some have perverted this testimony of the apostle, and construed it as if it read—a better law. But it does not so read, nor can it be so intended. A better law cannot exist, as we shall show more fully hereafter. Nor does it mean the law of Jesus, the mediator, in distinction from the law of the Father. For the idea is not consistent with reason nor Scripture that a person should mediate in behalf of his own law. Mediator, says Webster, is "one that interposes between parties at variance, for the purpose of reconciling them." A person could not stand between himself and an offender; that would be impossible. Says the scripture: "A mediator is not a mediator of one;" and, "There is one God and one mediator between God and men, the man Christ Jesus." Gal. 3: 20; 1 Tim. 2: 5.

Again, the new covenant was made by the same person or being who made the first covenant. Opposers often talk as if the new covenant was made by the Son, while the old was made by the Father. But the scripture reads thus: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Of the first, Aaron and his sons were appointed mediators; of the second, the Son of God alone is mediator; while the Father is the author of both. And when the same being says in the promise of the new covenant: "I will put my laws into their minds, and write them in their hearts," we can be at no loss to understand *whose law* is referred to. If the Son of God has a law in distinction from that of his Father, that is not the law referred to in this scripture. In the first covenant, God's law was put into the ark; in the second, his law is put in the heart. And thus, whichever way we look, we find the claims of God's law clearly confirmed.

J. H. WAGGONER.

Catholicism in Italy.

A CORRESPONDENT of a religious paper, writing from Florence, says: "Among the Florentines, the religious indifference prevalent all over Italy is most marked. The answer with which they put aside serious thought, when directly appealed to, is, 'Yes, very good and very true, no doubt, *ma cosa mi fa?* but what is it to me?' The streets are full of shrines that were once the objects of popular devotion; but the glass or wire screen is generally broken, the pictures are weather-stained, the gaudy paper flowers have grown drab and limp, in all but a very few the votive flame has long since gone out, and often the disused lamp has fallen away from its rusted chain.

"During Lent, which has just ended, there was little evidence of general devoutness. Courses of sermons were given in several of the churches, few of which seemed to arouse much interest."

"Apropos of the deification of St. Joseph, who is likely, it is said, to supplant St. Peter, I am reminded of a story told for the purpose of stimulating devotion at his shrines, in an authorized Roman Catholic publication. Its mere repetition is an irreverence from which I almost shrink.

"A devotee of St. Joseph arrived at the gates of Heaven, and on account of the wickedness of his life was refused admittance by St. Peter. He appealed to his patron. St. Joseph promised to set it all right, and presenting himself before the throne of God, threatened to withdraw from heaven, *with his wife and son*, unless his worshipper were allowed to enter. To avert the dismemberment of his realm, God made an exception in favor of his formidable rival's protégé. Blasphemy like this explains that fervent adoration of the saints which in Italy, continually stirs ones deepest pity as well as horror."

In idolatry and superstition, Catholicism outdoes Paganism in its worst days.

D. M. CANRIGHT.

Doctrinal Instruction Important.

"YOUNG people grow up in all our churches who have no opinions of any kind concerning God, Christ, sin, salvation, the foundations of morals, the grounds of belief in a Creator, in duty or in immortality. Instead of being educated by doctrine, they are fed on sentiment. Instead of truth they get love. The consequence is that they drift easily into any church, creed or opinions which happen to attract them. They easily become either Roman Catholics or free religionists as accident determines. If they meet a Jesuit, they joyfully accept the pope. If they encounter a disciple of Huxley or Spencer, with equal contentment they reject God. And all this in the interest of liberality and toleration! But know this: that it is impossible to tolerate the opinions of others until you have some of your own. You cannot be charitable to those who differ from you unless you first differ from them. What sort of toleration does the ship, floating in the stream, exercise toward the current which sweeps it along. I have heard the story of a young lady brought up in one of our Unitarian parishes in Boston, which seems to be somewhat characteristic. She was visiting some poor Irish families to help them, and she encountered their priest. "You must not think," said she, "that I wish to convert them to my opinions." "What are your opinions?" asked the Roman Catholic. Then it appeared that she had none. But he had; so in a short time he had converted her to his views, and she has remained a Roman Catholic ever since."

The above from a recent sermon by Mr Clarke is refreshing in these days of loose doctrine. Let us not be frightened away from a close adherence to sound doctrine by a cry of charity on the one hand or of bigotry on the other.

D. M. C.

A Cheerful Face.

CARRY the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams "on the just as well as on the unjust." Such a disposition will yield you a rich reward, happy for its effects will come home to you, and brighten your moments of thought.

Cheerfulness makes the mind clear, gives tone to the thought, adds grace and beauty to the countenance. Joubert says: "When you give, give with joy and smiling."

Smiles are little things, cheap articles, to be fraught with so many blessings both to the giver and receiver—pleasant little ripples to watch, as we stand on the shore of every-day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them; these little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful, loving faces of those who lead them.

Let them not be kept from the middle-aged who need the encouragement they bring.

Give your smiles also to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, weary path of life. They look for them from you who are rejoicing in the fullness of life.

"Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy."—*Household*.

NAMES OF COUNTRIES.—Europe signifies a country of white complexions; so named because the inhabitants there were of lighter complexion than those of either Asia or Africa. Africa signifies the land of corn, or ears. It was celebrated for its abundance of corn and all kinds of grain. Spain, a country of rabbits or conies. This country was once so infested with these animals that the inhabitants petitioned Augustus for an army to destroy them. Italy, a country of pitch; from its yielding great quantities of black pitch. Gaul, modern France, signifies yellow-haired; as yellow hair characterized its first inhabitants. Hibernia, as utmost or last habitation; for beyond this, westward, Phœnicians, we are told, never extended their voyages. Britain, the country of tin, as there were great quantities of lead and tin found on the adjacent island. The Greeks called it Albion, which signifies in the Phœnician's tongue either white or high mountains, from whiteness of its shores, or the high rocks on the western coast.

WHEN Jesus came as the Great Teacher, his chief work of instruction was not in telling new truths, but in showing old ones in a new light. Only one "new commandment" did he give to his disciples; but many times did he so review before them the familiar teachings of the old law that all became as new.

The Signs of the Times

"Can ye not discern the signs of the times?"

OAKLAND, CAL., FIFTH-DAY, JULY 1, 1875.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, EDITORS.

Eastern Camp-Meetings.

THREE of these annual gatherings of our people, one in Iowa, one in Illinois, and one in Southern Wisconsin, are now past. These have been the best meetings of the kind we have ever witnessed. Those who have spoken the word at these meetings have enjoyed great freedom, and the word spoken has taken strong hold of our people, and has commanded the attention and the respect of the crowds who have been attracted to the grounds. We have unmistakable evidence that the gospel of the third angel's message is increasing in force upon the public mind, as well as upon the minds and hearts of our people.

The social meetings have been marked by consistency and real spirituality which have done great credit to both the devotion and the intelligence of our people. It has been gratifying in the extreme to witness in a social exercise of several hundreds, the feelings of sympathy and tenderness run up to a high degree without the manifestation of the least shade of fanaticism on the part of a single person. A congregation of hundreds who may have given their attention wholly to close, practical sermons and exhortations for several successive days, giving expression to their feelings of tenderness and love for Christ, his truth, his cause, and his people, without one coarse or extravagant statement, is a most beautiful sight. It has been our pleasure the past three weeks to enjoy many such meetings with our dear people.

These annual meetings of our people, in camp, are of great importance to our cause. Their tendency is to increase a stronger bond of union in the brotherhood, inspire vigilance in the cause of God, correct errors in faith or conduct, and remove prejudice from the public mind. As yet we have been able, by careful management and the favor of God to secure favorable reports of our camp-meetings from the secular press.

For want of time we cannot give particulars of our last meeting. Bro. Smith has favored us with a copy, so we here give his report of our excellent

MONROE, WIS., CAMP-MEETING.

There were in all nineteen tents on the ground, two of them forty-foot tents, and one, the large sixty-foot tent. The number of Sabbath-keepers present was between three and four hundred.

As the presence of the French at the Illinois Camp-meeting, and a service conducted in that language by Bro. Bourdeau, was an interesting feature of that occasion, so the presence of the Danes and Norwegians, was an interesting feature of the Wisconsin meeting. Bro. Matteson conducted a service for this people every noon, at the Oakland tent, in the Danish language.

On Friday afternoon Bro. White spoke on the subject of the spread of the truth among other peoples, nations, and tongues, bringing out in strong colors the fact that we are a providential people. Sister White followed in an address more especially to the Norwegian and Danish brethren and sisters, which was interpreted into their language, by Bro. Matteson, sentence by sentence as it was spoken. This was a most interesting occasion, and those brethren were greatly encouraged by what they heard.

Sabbath, the 19th, was a day of great religious activity. Nine meetings were held during the day, all good and profitable. At the social meeting at 5 P. M. after a powerful appeal from sister White, over one hundred came forward for prayers, some of them manifesting very deep feeling. At this meeting we saw something of a fulfillment of Mal. 4:6: "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."

One case is worthy of mention. The son of one of our brethren, a young lad, came forward. This started the back-slidden father. He testified that when his son came forward he could no longer hold back. He thought that his son, notwithstanding all the hindrance he had been to him, might go through and be accepted in the kingdom, and he be left out. Then he followed with a heart-broken confession to that son for his harsh words, and to his wife for his wrong influence in the family, earnestly seeking

the forgiveness of them both. The whole congregation were in tears. May the impressions of that occasion not soon be lost on him or others.

On Sunday forenoon a congregation numbering some two thousand assembled. Bro. White spoke with great clearness and freedom. The closest attention was given by all, to some of the great distinctive truths which characterize S. D. Adventists as a denomination. The crowd increased to twenty-five hundred or three thousand in the afternoon, who listened to sister White as she set clearly before them the great truths that lie at the very foundation of the good of society. She spoke with such strength and clearness of voice, that an enemy of the truth a mile away, who had kept his wife from attending the meeting, heard, and fell into a towering passion against the "Advents."

During the business sessions of the Conference, nineteen churches were represented by twenty-seven delegates, and two churches by letter. Five new churches were admitted into the Conference, making thirty-seven in all, and the membership was increased over one hundred. Their public laborers the coming year will consist of five ordained ministers and eight licentiates. Ten persons were baptized.

The parting meeting, Tuesday morning, was perhaps the most solemn and impressive meeting of all. Bro. H. W. Decker was, at this meeting, set apart to the work of the ministry. The Spirit of God came down in power. During the ordination prayer and charge by Bro. White, many were deeply affected, Bro. D. being so overpowered by his emotions as scarcely to be able to retain his strength.

The remarks of sister White were most appropriate. She exhorted the brethren and sisters to shun the careless spirit, and jovial talk, now that the meeting was closed, and take Jesus with them to their homes. She reminded them that it might be with them as it was with the parents of Jesus of old. Mingling with the company, they lost their divine Son; and while it took them but one day to lose him, it took them three days to find him. So we may by our carelessness lose Jesus in a day, and be obliged to labor days to find him again.

The result of the meeting, we have every reason to believe will be in the highest degree beneficial to the cause in this State. The faithful testimony of Bro. and sister White has been appreciated by the brethren and sisters, so much so that after they had taken a vote to that effect in a business session, the whole congregation signified it by a rising vote at the parting meeting.

Much prejudice has been removed from minds in this community. Quite a number of first-day Adventists were present, who had much of that feeling against sister White, which certain leaders of that class try to excite in the minds of their hearers. But that feeling was entirely dissipated by what they here saw and heard.

One example will serve as an illustration of this matter. A fine appearing and intelligent gentleman came to the tent, as the camp was breaking up, saying that he wished to take the hands of Bro. and sister White before leaving the ground. Then addressing sister W., he said, "I have had great prejudice against you, but you have taken it all away. My feelings have been excited against you by what I have heard in opposition to you and your writings. But having seen and heard you for myself, I see that God is with you. Will you forgive me for having entertained the feelings I have?"

The weather throughout was all that could have been desired. No disturbance was manifested; and the good order was favorably commented upon by many who from their past experience had associated in their minds the idea of disturbance and disorder with all camp-meetings. We leave to-day for the camp-meeting at Eagle Lake, Blue Earth Co., Minn.

We enjoy great freedom in speaking to the people at these general gatherings, though pained to witness the results of bad general management, especially in the unqualified calls for means, and the inducements urged for the poor to give. We now resolve to become thoroughly acquainted with the workings of the Tract and Missionary Society, and all other branches of the great cause, and to let the calls for attendance at large gatherings, and more general labor claim our first attention, and writing for our periodicals second. And we shall regard all efforts to hold us at any location, to care for local institutions among us, a snare which we shall carefully avoid. God gives Mrs. W. great freedom and power to move the people, and at present our united effort must be in the wide field.

J. W.

Monroe, Wis., June 23, 1875.

Mission to Europe.

I ACKNOWLEDGE with gratitude of heart the reception of a box of publications from Battle Creek for distribution in Europe. This box is to me a great treasure, and while I purpose to use its contents wherever I can find candid readers, I shall take care not to have them wasted by going into the hands of those who will not read them. It is my manner to converse with every one to whom I give tracts, or, if I send tracts or books, to open the way for them by previous correspondence. With God's blessing, this box will be the means of much good in Europe.

Now I wish to speak of the *Reformer*. I know of several candid, intelligent persons who can read English, and who would I am sure be deeply interested in the perusal of the *Reformer*. I greatly desire to have it sent free one year to the address of these persons. I think in some cases at least it would lead to the reception of the truth in general, and I am very sure it would lead to important results in health reform. The brethren in America know how important a part the *Reformer* has acted as a pioneer in opening the way for other publications. Were it possible for me so to do, I would meet the expense of introducing the *Reformer* to this class of European readers, and ask no one to help. But there are many other ways in which I must use means here in the cause, and these leave nothing for an undertaking of this kind. It is but recently that I have ascertained respecting these persons who read English. The *Reformer*, postage prepaid, would cost perhaps \$3.00 a year to each individual. If the Tract Society should think proper to send the *Reformer*, I trust those who have means, and have the cause at heart, will more than make up the expense by giving so much more than they otherwise would. I have given almost every one of my own *Reformers*, *Reviews*, *Instructors*, and *Voices*, freely, even before I have fully read them myself. As I write this article, there comes to hand Bro. Smith's admirable poem, "A Word for the Sabbath," and though I would like to keep it for my own use, I am constrained to send it to a correspondent, it is so perfectly adapted to the case. May God's blessing attend it. It is true that we can reach but a few persons here upon the continent by the means of the English language. But, in general, these are persons of education, and if they are interested they will read to their friends and instruct them in what they have learned.

The condition of Europe is deplorable. What I see and understand with respect to the mass of the people brings deep distress upon my spirit. I have many times prayed to God in anguish that he would by some powerful instrumentality move the hearts of the people. The condition of the people with respect to the use of intoxicating drink is, in my judgment, alarming. This is the land of the vine; but what was true in the case of the first man upon record who planted a vineyard and made wine is true of multitudes in Europe. Drunkenness is so common that no one seems to think anything of it. And much of this drunkenness is upon wine alone. We have just passed the day of Pentecost. I should rejoice that it comes only once a year were it not that there are so many other festival days, each celebrated by abstaining from work, and by not abstaining from wine wherein is excess. Perhaps I take extreme views; if so I beg those who have clearer light to let that light shine. I ask this question: Does the Bible justify the habitual use of wine in the case of persons possessed of ordinary health? I say frankly I do not believe that it does.

I know what is said of Paul's words to Timothy. But in my judgment those words are utterly perverted. Paul says to Timothy (1 Tim. 5:23), "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1. When these words were written it is certain that Timothy was using for his drink water only. 2. He had at that time been with Paul as his fellow-laborer about twelve years. He had fully known Paul's manner of life, and it is plain from many passages that he followed in his footsteps as a son in those of a father. 3. As Timothy under these circumstances abstained totally from the use of wine, the conclusion is irresistible that he was simply copying the example of the great apostle himself. 4. We may therefore set down St. Paul as one who abstained totally from the use of wine, and who taught Timothy to act in the same manner until his excessive labors caused Paul to advise him to use a little wine, as it would seem, in times of exhaustion.

I will not say one word against this advice. No doubt it was eminently proper. It was giv-

en by a man who used none himself, to another who had faithfully followed his example in this thing for many years. He is advised to drink no longer water (exclusively), but to use a little wine for his stomach's sake and often infirmities. How does this justify people in ordinary health in the habitual use of wine?

In America temperance means total abstinence from intoxicating drink. In Europe it means no such thing. I speak not of England, but of the continent. You may read of temperance organizations in different countries, but with the exception of a few places in Holland, these temperance organizations are simply associations of moderate drinkers who do not wish to prevent the use of wine, but only to hinder men from drinking till they are drunken. Wine and tobacco are more cherished by the mass of the people than is God or Christ or Heaven.

The condition of the religious world is most alarming. Faith without works is the substance of what is called evangelical doctrine. The goodness of God, the love of Christ, the freeness of grace, and the like, are the themes of the hymns and sermons. Now this would be most excellent were it not that it is simply one-half the gospel message. The living child is divided in twain. Faith that does not produce good works is a dead faith. The goodness of God in pardoning men on condition that they repent is not inconsistent with his severity toward those found at last in their sins. The love of Christ is not inconsistent with the wrath of the Lamb toward those who continue in rebellion. And the grace of God benefits no man who does not regard what it teaches, which is self-denial, obedience, zeal in good works, and godliness. Titus 2:11-14.

I have not one word to say in behalf of those who would purchase Heaven by the merit of their own good works. There are multitudes of such people in the world, but at present I do not see many of them. It is the opposite error which here leads captive the multitude. "Our salvation," they say, "is all of grace. Christ finished the work for us when he died upon the cross. Our works have nothing to do with our salvation." And so when the duty of obedience to God is brought home upon them, they say, "We do not trust in our good works, we expect to be saved by Christ." And when their hearts are laid open before them so that they can see the various corruptions therein, as covetousness, pride, envy, malice, dishonesty, and other wicked principles; they have no idea that in order to be Christians they must have the grace of God remove all these from their nature. It is the righteousness of Christ that is to save them by covering up all this heart-wickedness, as snow covers up a dunghill. They thank God that they do not trust in their own righteousness, but in the finished salvation of Christ. And so their preparation for Heaven consists in faith which does not produce good works, but makes them unnecessary, and in grace which does not take away the corruptions of the heart, but covers them up so remarkably that though they are still quite manifest to the eye of their fellow-men, God can no longer see them. The sermons, the religious publications, and the hymns, are full of this doctrine. Some men holding this doctrine have been good men, not because of the doctrine, but in spite of it. But the multitude who hold it will show in their lives the natural result of the doctrine. Their religious experience will exactly conform to this evil mould in which it is cast.

When this peculiar form of error has taken possession of the mind, it is almost impossible to dislodge it. It is a kind of religion that makes the way to Heaven very easy. Christ practiced self-denial not to exemplify our duty, but to excuse us from the like! Christ rendered obedience that we might be saved in neglect of what God has commanded! O most pernicious error! As though the name of Christian did not in itself imply that we were through grace imitators of the life of Christ; and as though salvation by grace did not imply the renovation of the heart by the entrance of that grace; and a life of obedience as the result of grace reigning within the heart.

Who shall effectually stand up for God against such fatal errors! How can men be taught that grace upon the lips is no substitute for grace in the heart? How can they be shown that the very design of God's grace is to create within us the very character of Christ, and that we can never enter Heaven till we possess a nature that has no taint of indwelling sin? and that the white raiment which covers the saints does not hide beneath it a mass of festering corruption, but is emblematic of the purity that reigns within?

In the day of Judgment our cases will be de-

cided according to our works. All the Scriptures which speak of that great day set forth this fact. Obedience to God through the grace given us by Christ is the test in the Judgment. And now that the Judgment is at hand and men are thus deceived by dangerous error, how shall they be awakened from this sleep of death? They think themselves trees of divine grace when they are in truth only barren fig-trees cumbering the Master's garden. They make the fatal mistake of thinking that Christ is the author of eternal salvation, not to those only who obey him, but to all who say, "Lord, Lord," whatever may be their lives. If anything can awaken men from this deadly sleep it is the commandments of God and the faith of Jesus. If such proclamation is needed anywhere it is here in the Old World. We must have, as soon as possible, a paper in the French language. I cannot by any words that I can use express the intense desire of my heart to see this an accomplished fact. Though means will be required for this work, this is the smallest difficulty in the way. It must be published in correct French; not merely such French as can be understood, but in such as shall not expose the truth to derision from its awkward construction. The construction of the French language is complicated, and I have had to labor under unexpected difficulties in its acquisition. Perhaps these have been necessary for the trial of faith, patience, and courage. But it is necessary that I should surmount these difficulties and I trust that I have a fair prospect of doing it. It is not possible to have a French paper just yet, but with God's blessing we will soon reach the point when this shall be.

J. N. ANDREWS.

La Coudre, Neuchatel, June 2, 1875.

Salted with Fire.

"For every one shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9:49.

This is considered by some a strong text in favor of the eternal suffering of the lost. Thus T. S. La Due, on a little pamphlet on "Annihilation," p. 71, says:—

"Salt is known, the world over, as the preservative; and the meaning here is that the fire with which those who depart into everlasting fire are salted, while it burns, will preserve that which it burns; and as it is unquenchable and everlasting, that which it burns will be everlasting."

The reader will perceive that Mr. La Due, to support his view, has precisely inverted the conclusion which logically follows from the premises. This is the way in which error is always sustained; it is by putting high for low, and low for high, the front for the back, and the back for the front, light for darkness, and darkness for light.

Burning is a process of consuming. Without this consuming there can be no burning. It is a singular idea to say, as Mr. L. says, that the fire while it consumes also preserves. It is a contradiction of terms. A person must be under severe pressure to resort to such a conclusion.

A more logical method of treating this question would be to consider the nature of the element brought to view. Because the figure of salting is used, does that change the nature of the material referred to? That would be a singular conclusion. When anything is salted, the salt is sprinkled all over it, its effect strikes all through it. The nature of salt is to preserve, to be sure; but suppose the material used is of just the opposite nature, to destroy; then what would be the effect? This is the point to be considered, and by this, the idea which our Lord wishes to inculcate by this language must be determined. While salt preserves, fire destroys. Fire is the most striking symbol of destruction that can be used. Now if a person should be treated with fire as a sacrifice is treated with salt, the fire surrounding him, and its effects striking through him, what would be the effect? The effect of thus using so destructive an element as fire would be complete destruction. It would consume the person entirely.

The use of the figure of salting does not necessarily denote preservation, unless the material used is a preservative in its nature. And here is where Mr. L. misses the right conclusion, and many others with him. But fire is not a preservative; it is just the opposite; the agent of entire destruction. Therefore, when Christ declares that every one (of the wicked) shall be salted with fire, it is a threatening of complete and utter destruction by fire, even the fire of Gehenna. Therefore, instead of upholding the popular view, this text is in harmony

with the rest of the Bible in teaching the utter destruction of the wicked. U. S.

Calls for Help.

ALTHOUGH the SIGNS OF THE TIMES has but just closed the first year of its existence, still we learn from various parts of the country that it is awakening a deep interest in the truths of the Bible, which is followed by calls for the living preacher. This is encouraging to those who are "lifting at the wheel" to make it a success.

From files of letters received at this Office we quote a few words. One letter from the director of district No. 6, speaks of twelve persons, heads of families, in Lassen Co., who have commenced to keep the Sabbath by reading. They wish to know if it is "not possible for the Adventists to send them help in the shape of a living preacher."

A regular appeal comes from Washington Territory saying, "There are a few here that are trying to keep all the commandments of God. There are four of us, all heads of families; who have covenanted together to keep the commandments of God, and we feel very anxious that a living preacher should be sent this way. We think that much good might be done. We meet together every Sabbath and are trying to spread the truth as much as is possible. Send us one to feed the sheep and lambs that are here, before it is too late. Is it not possible to have a minister sent this way? We desire an interest in the prayers of God's people."

Another letter comes from Butler Co., Mo., saying: "It is with feelings of much gratitude that I write this note. I have been receiving your most interesting, instructive, and valuable paper for a long time at some person's expense, and am very thankful. I am not the only person receiving your paper here, and the influence is greater than you might imagine. Some others besides myself are almost persuaded to be Christians, and I would to God we had some way of getting pure light on religion in this country, for surely we are in the midst of Egyptian darkness. So soon as our crops are made we will pay for our paper. May God bless and prosper you in your good work is my prayer."

Our hearts are deeply moved by such earnest appeals. Oh! where are the men who will dedicate themselves with their all to God, and labor to help such famishing souls? May the Lord move them out. Let these seekers for light and truth share our prayers. J. N. L.

Your Paper.

READ it. With great care it is published week by week, and no labor is spared to make it what you wish it to be, interesting and instructive. Invaluable time is taken by our ministers in different parts of the field, to write for it, and those who do not peruse it carefully may lose the most precious truths.

Circulate it. Do not destroy it as soon as read, nor stack it away in an old cupboard, nor put it on the pantry shelves, but circulate it. Hand it to a neighbor or friend, calling his especial attention to some article that will interest him.

Write for it. If you can write, and feel that you have something to say that will benefit your brethren, send in to the Office short articles explaining the march of prophecy, reporting progress and relating; for the encouragement of others, how the Lord has prospered you. If items of interest fall under your notice in your daily or weekly paper, clip them out and send them to the SIGNS. All, of course, cannot appear at once in the paper, but it will be used as needed.

Pray for it. Pray for its spiritual and financial success; and as you pray that it may find its way to all parts of our country, scattering truth and shedding light wherever it goes, have a hand in the answering of your own prayer by sending it abroad to those who may read it. W. C. WHITE.

Stockton and San Francisco.

THE meetings in the above places were held as appointed. At Stockton our two evenings were spent in speaking to the few who assembled at the house of sister Schrack. Several of those who were keeping the Sabbath have moved away. Some who said they would keep the Sabbath have given it up. Still a few, all sisters, resolve to keep up their meeting together. Sister Schrack was appointed for the present to take the lead of their meetings. It was the testimony of all that the tent was there in a very unfavorable time. Matters over which our brethren with the tent had no control, called the attention

of the people in other directions. The people in Stockton have not yet had a fair chance to know our views. If the few who are there prove faithful, they may yet see others added to their number.

We had a good attendance on the preaching of the word in San Francisco, both Sabbath morning and First-day evening. The Lord gave liberty in speaking. We were pleased to see new and interested countenances in our congregation, as well as to see the older ones feasting on the truth. The meeting of the legal church society held First-day morning moved off harmoniously, and it was voted first to accept the lot on Laguna St., San Francisco, between Tyler and McAlister Streets, purchased by a committee of three as a building lot for the church.

They also voted to build a church upon the lot. Voted to invite Bro. O. B. Jones to prepare and submit to the society on Tuesday evening, July 6, plans and specifications for a church 40x70, with an unfinished basement. The brethren and sisters are fully aroused to the importance of the enterprise. Our daily prayer is that God will give us all wisdom in this matter to move calmly in his opening providence. J. N. L.

Perseverance.

IN this world where disappointment and sorrow seem to be the common lot of mankind, and where our plans are so often thwarted, no trait of character seems more to be desired or sought after than perseverance. It is this that brings success in every enterprise, and without it we fail to secure for ourselves many of the blessings which God has designed for us. This being the case, we will briefly notice for our encouragement a few of the numerous instances of remarkable perseverance and the results thus attained.

Let us first notice a few facts relative to the discovery of this continent by Columbus. After years of investigation and study he became convinced that the world was round, and that by sailing westward land would be discovered. He applied to the king of Portugal for means to carry out his plans, but receiving no encouragement from him, he was forced to turn to other kingdoms for assistance. In vain he offered to add a new world to the dominions of the sovereigns of the old. Saddened, but not discouraged, he found his way from court to court, until at last in the presence of the queen of Spain his request was granted, and he immediately set out on his voyage.

But this was not the end of his troubles. His crew became dissatisfied. The voyage seemed long, and everything continued the same day after day. They began to distrust their commander, and to think that they should never reach the object of their search, and they wished to return and enjoy their homes and the society of the friends they had left behind. This was a trying time for the persevering navigator, but he still encouraged them to continue. And, as the signs of approaching land began to appear, their courage increased, till finally the joyful cry of "land" was heard, and they at last planted their feet on the shores of the new world. Thus it was by persevering effort that the hopes which had animated him for twenty long years were then realized.

Again, we have in the history of our forefathers a remarkable instance of perseverance in that which is right. Having learned a more simple mode of worship than that practiced by the church of England, they determined that they would not bow in submission to its forms and ceremonies. This necessarily placed them in positions of eminent peril and danger. And after enduring persecutions and imprisonment for more than fifty years they fled to, and found relief on, the shores of America, and after many unsuccessful attempts, finally succeeded in finding a place where they could worship God "according to the dictates of their own consciences."

Thus we see that perseverance has been a leading characteristic in many of the great reforms and discoveries of past ages. And as we look upon the numerous inventions of the present age, the many kinds of labor-saving machines, and the various objects for which they are used, can we in truth say that these "are but the work of a moment"? Certainly not. One of these has in many instances been the life-work of individuals. To it they have given their whole time and attention, and no sacrifice was too great for them to make that they might be successful in obtaining the object for which they had been laboring.

In this they set a good example which it would do well for all Christians to follow. In the word of God we have the promise of obtaining

not any earthly possession nor the glory and honor that is soon to fade away, but we have the promise if faithful of gaining a mansion in the New Jerusalem, and having the honor of of being associated with heavenly beings. Is not this sufficient to inspire us with courage and hope? Do we often feel that the road is long, that everything still continues as it was, and that it would be as well to turn back and enjoy the pleasures of life with our friends? Remember this is the trying time, the waiting, watching time, and, as in the case of Columbus, if we persevere a few day longer we will see the country for which we are journeying, and we will hear the welcome words "enter thou into the joy of thy Lord." What, then, though the way does seem long and temptations beset on every hand for we know that Jesus has promised to come again to give to each a reward for his labors. And as the signs of his approach grow more numerous let us take courage, and not "weary in well-doing, for in due season we shall reap if we faint not."

MAY E. KELSEY.

Bible Study.

It is incredible to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures with reference to the parallel passages, without any other commentary or exposition than that which the different parts furnish for each other.

I will not scruple to assert that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only retain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned, to such a degree that he will not be liable to be misled, either by refined arguments or by false assertions of those who endeavor to ingraft their own opinions upon the oracles of God. He may be safely ignorant of all philosophy except what is to be learned from the sacred book, which, indeed, contains the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history except so much of the history of the first ages of the Jewish and of the Christian church, as is to be gathered from the canonical books of the Old and New Testaments.

Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy and recondite history shall furnish no argument with which the perverse will of man shall be able to shake the learned Christian's faith.—Bishop Horsley.

No Use in that Country.

A GREAT statesman received some high mark of royal favor as he lay on his dying bed. With a cold glance he gazed upon it, and only remarked, "This is a mighty fine thing in this country, but I am just going to a country where it will be of no service to me." Oh, what vanities are these earthly distinctions "in soul." "Flattery," then has no power "to soothe the dull ear of death."

The life-long dream of the gallant General Niel had been to obtain the little ribbon and baton of Marshal of France. He could not sleep after seeing it bestowed on McMahon, as a reward of valor on the field of Magenta. On the eve of the next engagement he told his friends that this time he would win the honor he so much desired. When the battle was over, he was found on the field almost crushed beneath his dying war-horse, himself mortally wounded. The Emperor was sent for, and with his own hand placed the badge of Marshal of France upon his follower's bosom. One moment the dying eye lighted, and throwing his arms about the neck of his sovereign, he died in the act of expressing his gratitude. It was of no use in that country he was going to. And we are all bound to the same eternal shores. No matter how widely diverse the paths are, all will lead to the same country, from which there is no return. How we distract our souls from the great purpose of life to follow phantoms which, when our greedy hands do clutch, we find only empty shadows.

But Jesus Christ holds out to us a crown which fadeth not away. He offers us a glorious place in his Father's house, which will more than satisfy our soul's hunger. There is no disappointment, no satiety in the joys of his heavenly mansion. Christ has paid for them a priceless sum, so that he may offer them to us without money and without price.—Sel,

To the Messengers.

Go sound ye the cry,
 "The Saviour is nigh"—
 Invite all the guests to the feast;
 Go plead with them, Come,
 While yet there is room,
 Ere mercy's last message has ceased.

This last warning call
 Proclaim unto all,
 To nations both distant and near;
 If truth they reject
 Or treat with neglect,
 How will they in Judgment appear?

In vain will they call
 For mountains to fall,
 And hide them from Him on the throne;
 That great vengeance day
 Is speeding its way,
 As God through his prophets hath shown.

Then bid sinners come,
 While yet there is room,
 And all God's commandments obey;
 That they may now be
 From bondage set free,
 And shielded in that coming day.

Come gird thee anew,
 Thy journey pursue,
 Bright angels are going before;
 They will strengthen thee,
 Wh'er thou may'st be,
 Until all thy labor is o'er.

Then haste ye away,
 Nor longer delay,
 Thy mission proceeds from on high;
 A crown soon will be
 Extended to thee,
 For lo! the Rewarder is nigh!

And when he shall come
 To take his saints home,
 Your warfare will then all be o'er;
 Your work will be done,
 The victory won,
 Then trust ye in Him evermore.

D. J. FRISBIE.

Missionary Department.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

Does It Come from the Heart.

THE late Andrew Fuller usually devoted several weeks in each year to visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindoostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference thus addressed him: "My lord, does this come from the heart?" "What matter is that?" said the nobleman; "suppose it does not come from the heart, it will answer your purpose as well. If you get the money why do you care whether it comes from the heart or not?" "Take it back—take it back" said the man of God; "I cannot take it." My Lord and Master requires the heart. He will not accept an offering unless it comes from the heart." "Well give it back," said the nobleman. "It did not come from the heart." So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller said: "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him unless it comes from the heart."—*Times of Refreshing.*

Something to Do.

"If I only had something to do," exclaimed a weary devotee to society; "there are servants enough to do the housework, sewing I know nothing about, of music and drawing I am heartily tired. If I could only do something grand—something that would make me famous; if I could follow in the footsteps of Florence Nightingale or—"

Just here Hannah looks in. "Please, Miss, a ragged little fellow at the door says, 'Will you please give me a bit of bread, or something, for my sick mama? She is very sick and has nothing to eat.'"

"That is all a made-up story, Hannah. You should know better. Tell him to go to work and earn his bread, instead of begging it through the streets."

The kind-hearted Hannah slips a few pennies from her own pocket into the child's hand and sends him away, the fine lady having refused the very work for which she had been sighing. And she is only one of a thousand. Because work finds its way to our hands unsought, or because it chances to be something so common, found in the everyday grooves of life, we often let pass the op-

portunity for doing good, looking for wonderful things ahead, forgetting that it is only in the present we can act. Those persons whose reputations for charity, noble deeds, and self-sacrifice, are world-wide, did not go about seeking for something that would engrave their names on the monument of fame, but strove, day by day, to perform well each task that came before them. Their deeds of love and mercy were performed to render others happy, not to aggrandize themselves. We cannot all stand on the topmost round of the ladder of life, but we can cling fast to the one on which we rest, while we strive for, and look aloft to, the next.

There is something for every one to do. No one need be idle who has sufficient energy to bestir himself. If you can do nothing more than speak a kind word to some burdened, suffering heart, do that, not in the hope of a reward, but because your soul so yearns to comfort this sorrowing one that you cannot help doing it. If, perchance, you are a servant, and out of patience with the petty duties you have to perform, remember it is not the "position that degrades the person, but the person that dignifies the position." Do well the work ready for you, resting assured that if God intends you to labor in other fields, he will open a way for you to enter there. If you are doing the best you can, you have no cause for discouragement, but, if you are not, if you have not yet awakened to the duties and realities of life, give a few moments' thought to the object for which you are living, asking yourself if the world is any better or happier for your being in it. Do not waste your time in idle complaints when you should be wide awake, ready to seize the first opportunity of being useful. There is no use in going through the world with our eyes and hearts shut. Open both, and do not close them at the first unseemly picture that presents itself.

Should you receive reproaches instead of thanks, even then do not let the smile fade from your face in despair; for you know there is One who does not keep accounts as mortals are apt to do, and who overlooks not the smallest item.

"Let us then be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait."

—Household.

Opportunity.

As we have already suggested, the little job of personally calling upon those who have been reading the SIGNS for a few weeks or months, to have religious conversation with them, opens an excellent opportunity for interesting missionary labor. Who will attend to it? One of the most interesting portions of the missionary work and that which requires most care, is "visiting" those who have been reading our periodicals. It is not to rashly demand means for their paper, but to learn the true state of their minds, and furnish them further reading matter on such points as they need help, or continue the papers to them. The matter of their aiding in the publication of the paper will come in naturally enough.

Our great object in publishing and circulating the SIGNS is to do good, to instruct our fellow-men in the way of truth, and to lead them to the Lord. While all of course understand that it takes means to publish papers, this should not be brought before subscribers as the greatest object of a call upon them.

While we have viewed this as so nice an opportunity to do missionary work, we have been somewhat surprised to learn that some even in places where there was work of this kind to be done, "cannot see much opportunity" to do T. and M. work in their church. In some few instances we are requested to make almost a wholesale slaughter by cutting off forty names in a place, and where we judge from the tenor of their letter they have not visited the parties to ascertain the real state of their minds. To us this seems like casting aside forty opportunities to do good, and to do missionary work. This is not what we are proposing to do. We would be glad to see promptness of action on the lists, but there is not that haste demanded that one subscriber need be cut off who is interested in the paper.

It is due to our workers that we should say we thank you for the promptness and earnestness with which you are taking hold of this work. Patiently labor on remembering the admonition of the apostle, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." J. N. L.

SOUND theology alone will never save.

News from the East.

THE cause is still progressing in Kentucky, and as a result earnest calls are being sent in for a tent and some one to labor with it. Between thirty-five and forty are already keeping the Sabbath in Green and Hart counties, as the fruit of Bro. Osborne's labors last winter. May 15, 16, the church at Locust Grove, about twenty-five miles distant, met with them, and Bro. Osborne spoke with great freedom, and all felt the blessing of the Lord in a special manner. A temporary organization was effected, so that they could meet every Sabbath.

Of a meeting near Seward, Neb., held May 22, 23, Bro. Chas. L. Boyd says:—

"Here a church was organized, and the ordinances of the Lord's supper were celebrated. Bro. M. Hackworth was ordained elder, and Bro. E. Hackworth, deacon. It was truly encouraging to see those who but a short time since were breaking the commandments of God, now rendering obedience to them all, and trying to overcome their wrong habits of living, that they may present their bodies a living sacrifice to God."

Bro. D. Downer gives the following report of the meeting held May 30, 31, at Arkansas, Wis.:—

"Our meetings were held in the large hall, and from one to three hundred were in attendance. On Sunday, eight were baptized. Very many here are interested in our faith. I know of no church in our State that has a better field to labor in than this. Others will soon follow in baptism and in keeping the commandments of God. Twenty-two have recently been baptized. This church is young, vigorous, and strong, to work for God."

Of the work among the Swedes, Bro. J. Sawyer, of Battle Creek, Mich., gives the following interesting items:—

"A few weeks ago, we had news from one locality in Kansas of eight persons who had embraced the Sabbath and formed themselves into a society, and now we have news from another locality in the same State of five families who are also following in the course of the others, and all have embraced the truth by simply reading. God's Spirit and the simple truth are marshaling the mighty hosts of the Lord in places where there is no living preacher."

"Some time since, there came a letter to the Review Office from a school teacher in Sweden, stating that he has learned through the *Svensk Advent Herald* that there is a weekly paper called *Review and Herald* published at Battle Creek, which advocates such doctrines as he wishes to examine, and as he can read English a little, he would like to see it; and that another school teacher out in the country would like to take the *Svensk Herald*."

"There are now nearly a hundred silent messengers that are finding their way to Sweden. These speak with power unto those who are ready to investigate. The *Herald* visits all classes, from His Majesty the king, to the humble peasant in the cottage, and some of the learned are concerned, in view of doctrines which induce their countrymen so suddenly to forsake orthodox tenets. A flame is being kindled there which must necessarily illuminate every corner of the kingdom. And Finland will doubtless soon follow in receiving the last message. Three copies of the May *Herald* were sent to Finland. The last mail from that country brings intelligence of the late publication of an excellent Swedish-Finnish Lexicon."

"Thus, part of the Finnish nationality who cannot read the Swedish, can yet have "present truth" in pure Finnish, and the "gospel of the kingdom" will yet make its way into the territory of Russia. We see already by the last mail that a Russian newspaper is soon to be published semi-weekly in Finland, which will be edited by a Russian school teacher. This paper is especially intended to serve the interests of Russian residents in Finland. We see how easily the truth could find its way through Finland into Russia. This may be the way God designs to use for the purpose of sending it there."

AN OLD CALIFORNIAN.—Pope Pius IX. has lately received from Santa Cruz, Cal., through Cardinal Franchi, Prefect of the Propaganda, the photograph of a Mexican, still living, who has reached the age of 122 years. Beneath the picture are these words, written in Spanish, by the old man himself: "I, Justiniano Roxas, 122 years old, wish the most holy Pope long years of life." The parish register of Santa Cruz shows that Roxas was baptized March 4, 1792, being at that time about 40 years of age. He has always led an exemplary life, and still walks to mass on Sundays with no help but that of his staff, and asks the blessing of the pope, whom he calls the "Capitan de los Padres."

The Main Points in the Gladstone Controversy.

THE chief allegation in Mr. Gladstone's first pamphlet was that the Vatican decrees are incompatible with the duty of obedience to the civil authority. Incidentally his discussion involves an examination of the powers accorded to the Papacy at present, as compared with the past, and of the bearing of the new ecclesiastical measures upon the liberty and personal responsibility of the individual who submits to them.

1. Mr. Gladstone is at issue with his opponents on the authority and meaning of the Syllabus. This document was issued from Rome in 1864. It purports to be a brief statement of the errors which the present pope had condemned in his various allocutions, and other letters and speeches. Attached to each error in the list is a reference to the particular paper in which the more full and specific condemnation may be found. The Syllabus was sent, at the direction of the pope, by Antonelli, to all bishops, and the reason given for this proceeding in the accompanying letter was that these might not have seen all of the documents of which the Syllabus is an abridgment. Mr. Gladstone considered the Syllabus an *ex cathedra* manifesto, and as such claiming to be infallible. This was a natural view, and one taken heretofore by many Catholic theologians. But this construction of the Syllabus Dr. Newman denies. He ventures to attribute to it no more authority than pertained to the several papers that gave rise to it. Dr. Fessler, the late Secretary-General of the Vatican Council, cautiously takes a similar ground. Is this judgment an after-thought, occasioned by the unpopularity of the Syllabus, and the inconveniences arising from the position that all of its propositions are infallible and of divine authority? So Mr. Gladstone evidently thinks. Certainly it is a great advantage to be able to say of papal utterances, ancient or recent, that they are not *ex cathedra*; especially when the pope himself is the final judge on the question. It is surely strange to find him who claims to be the Vicar of Christ sending a series of doctrinal propositions to every bishop in every quarter of the globe—propositions which he may himself hereafter recall and deny. That is to be considered *ex cathedra* teaching, according to the Vatican Council when "in discharge of the office of pastor and doctor of all Christians by virtue of his supreme Apostolic authority, he (the Pontiff) defines a doctrine regarding faith or morals to be held by the universal church." What belongs "to faith and morals" it is for the pope to judge. Under the circumstances, it was certainly pardonable for Mr. Gladstone to regard the Syllabus as the utterance of the infallible Oracle.

2. There is a difference between Mr. Gladstone and his antagonists concerning the sense of the Syllabus. Both Dr. Newman and Archbishop Manning labor to pare away the offensive parts of the Syllabus, and to reduce its denunciations to a series of harmless common-places. For example, the rejection of the liberty of speech and of the press is converted into a condemnation of blasphemous, seditious, and obscene publications, which, it is asserted, all governments proscribe. Mr. Gladstone's answer to this interpretation is quite destructive. It is hardly probable that the pope would take pains to put among the errors of the times a doctrine which nobody holds. Moreover, it happens that Pius IX., as governor of his own kingdom, illustrated his idea of the error in question, and that he denounced the Austrian laws on this subject which no Protestant would consider to be over liberal. Mr. Gladstone's indignation at this and other like attempts to rob the propositions of the Syllabus of their real intent and plain import is not misplaced.

3. Another point in the contest is the scope of the Vatican definition which gives to the Roman Pontiff a "power of jurisdiction" such as imposes upon his subjects "subordination and true obedience" not only in matters belonging to faith and morals, but also "in those that appertain to the discipline and government of the church throughout the world." This vast prerogative of "regimen and discipline" makes the pontiff, according to Mr. Gladstone, an absolute monarch. Disobedience to his mandates, whatever they may be, carries with it the perdition of the soul. In reply, Dr. Newman affirms that "regimen and discipline" refer to the rites of worship and the internal affairs of the church. The supremacy of the pope under this head is not absolute, or exercised with infallible authority, as Mr. Gladstone imagines. On the contrary, it is conceivable that the pope should misjudge, or otherwise err, in his prescriptions to individuals, and with respect to concrete cases. Moreover it is a mistake of Mr. Gladstone—so Dr. Newman

asserts—to hold that every act of disobedience to the pope is accounted a mortal sin. The phraseology of the decree is as follows: "This is the teaching of Catholic truth (*Catholicæ veritatis doctrina*), from which no one can deviate without loss of faith and of salvation." It is the rejection of the doctrine that the pope is the supreme governor, not the single act of disobedience, against which the penalty is set. Dr. Newman is here technically right. But Mr. Gladstone pertinently suggests that the Vatican creed says nothing about any exceptions to the duty of obedience. That such exceptions may arise we can believe only on Dr. Newman's authority; and this admission of so moderate and liberal a disputant is liable at any time to be condemned at Rome; in which case, Dr. Newman, on his own principles, would have to renounce his concession.

4. The Deposing Power. Mr. Gladstone urges that the assumed right of the pope to excommunicate and depose princes has never been given up. To this his opponents answer that the moral conditions of the exercise of this prerogative are absent, and that to exert it would, therefore, be wrong. Among these moral conditions, Dr. Newman, explicitly, and Dr. Manning more cautiously include the consent of nations. They try to make it out that the European nations in former ages constituted the pope an arbiter in their affairs, domestic, and international. From this view of history Mr. Gladstone dissents. He considers it a very exaggerated statement. The papal government, in this particular, always encountered sharp resistance as a usurpation. Besides, Queen Elizabeth was deposed, she being a Protestant. The lame defense of Archbishop Manning is, that she was baptized a Catholic, which is not even true in fact. Moreover, this lofty prerogative is not renounced by the Pontiff, or by his disciples for him. It is only, to use Dr. Chapel's phrase, "in abeyance." It may be revived at any time. Who can say that in the event of a war between Ultramontaniam and Germany, the pope might not resort to the measure of absolving the Roman Catholic subjects of the Emperor from their allegiance to him? The pope has claimed a *de jure* right to govern Protestants—Lutherans—as being baptized persons. There is nothing in the creed to forbid him to take the course in relation to William which his predecessor, Pius V., took toward Queen Elizabeth.

As to the question whether the power of the pope over kings and princes, is direct or indirect, Mr. Gladstone justly pronounces the distinction unimportant. Archbishop Manning holds that the pope has not literally a temporal power in this relation, but that he can only reach sovereigns and governments indirectly, by his spiritual authority. But so long as he is competent to forbid rulers to make or execute laws which he does not approve; so long as he claims the right to annul all such legislation, and to excommunicate its authors, as well as to prohibit their subjects from obeying them, what boots it whether this tremendous authority is called direct or indirect, spiritual or temporal?

5. The use of force for the suppression of heresy. Even Dr. Manning—we must style him "Cardinal Manning" now—resents the imputation to the pope and the church of a disposition to make use of physical coercion, as in the days of rack and fagot. Yet he does not disavow the right to do so. He does not condemn the employment of these force weapons in past ages. He finds his disinclination on the altered circumstances of the times, and not on any deep principle of right.

We have no disposition to speak harshly of the Roman Catholic Church or of its prominent apologists. We must say, however, that it is impossible for an uneducated Protestant to read their defenses, and note their fine distinctions and carefully guarded concessions, and not feel that they are the champions of a flexible, evasive, slippery system, which is *this*-to-day and *that*-to-morrow, but which at all times pursues with an unrelenting eye an end which can be secured only by robbing men, just as Mr. Gladstone maintains, not only of their mental and moral liberty, but of their outward and political liberty as well. Dr. Newman compares the absolute control of the pope to the authority exercised by a physician; as if the subjection of a patient to his medical adviser were analogous to that of a subject of the pope to the ruler at Rome. The cases might be analogous if the patient did not select his physician, and were not at liberty to dismiss him and take another whenever he chooses to do so.

6. Mr. Gladstone alleges against the Papal Church of to-day "a breach with history," in two particulars. One of these has reference to the pledges of the Roman Catholic clergy of Great Britain, on the faith of which the Emancipation Act and other liberal measures were conceded by the Parliament of Great

Britain. It was then declared by the representatives of the Catholic Church that they did not hold the pope to be infallible, and admitted no right on his part to interfere "directly or indirectly," with the independence, sovereignty, laws, constitution, or government of the United Kingdom. If the Vatican decrees are accepted, says Mr. Gladstone, there is a retreat from these solemn engagements, a breach with history which is closely akin to a breach of faith.

Again, whatever opinion may have been cherished by individuals or schools of opinion in the past in favor of pontifical infallibility, Gallicanism has been from the days of the Council of Constance—not to speak of earlier times—a permitted and a powerful type of Catholicism. But Gallicanism is now put under the ban. Mr. Gladstone exposes the misrepresentation of Manning who, strangely enough, makes Gallicanism have its origin in 1682 in the contest of Louis XIV. with the Papacy.

7. In answer to one of the main propositions of Archbishop Manning, that Catholics do not differ from Protestants on this matter of civil loyalty, since both acknowledge the higher law of conscience, and the possible occurrence of cases where allegiance to the moral law clashes with obedience to the civil magistrate, Mr. Gladstone points out a marked and obvious distinction. The Protestant makes his conscience supreme; he does not subject his conscience to the conscience and will of another, and that other a foreign potentate. The State is not brought into peril by the doctrine of the authority of conscience, provided the individual acts for himself, but the State is endangered when a body of citizens substitute for their own consciences the will of a foreign ecclesiastic; and this peril is not diminished by the circumstance that in making this surrender they suppose themselves to be impelled by the sense of right. The practical fact is that there is erected an *imperium in imperio* of a formidable kind.

What is the significance of this controversy? It indicates that the ecclesiastical conflict which disturbs the continent has crossed the channel and reached England. Ultramontaniam, with its new dogma of Papal infallibility, with its rigid tenets respecting civil marriage and secular education, and its revived claim on behalf of the pope to dehort the subjects of Christian states from their obedience to obnoxious laws, inevitably clashes with the enlightened sentiment and established policy of the European nations. Ultramontaniam is a reactionary movement, an endeavor to arrest the progress of society in the direction of freedom and laical independence, and to bring mankind once more under the dominion of the priesthood. This controversy has political bearing of much consequence. The Ultramontanes do not give up the hope of breaking up the kingdom of Italy and of restoring his old principality to the pope. In the event of an armed conflict on this point, they would hope to rally to their cause the sympathies of the whole Roman Catholic population of Europe. Mr. Gladstone has not only sounded a note of alarm in Protestant ears, but he has forewarned his Roman Catholic countrymen of the possible use to which the Jesuit leaders may eventually wish to put them.—Dr. GEO. P. FISHER, in *Christian Union*.

WHO MADE IT?—Sir Isaac Newton, a very wise and godly man, was once examining a new and very fine globe, when a gentleman came into his study, who did not believe in a God, but declared that the world we live on came by chance. He was much pleased with the handsome globe and asked "Who made it?"

"Nobody," answered Sir Isaac, "It happened here."

The gentleman looked up in amazement at the answer, but soon understood what it meant.

The Bible says "The fool hath said in his heart, there is no God." Must not that man be a fool indeed who can say this beautiful and wonderful world came by chance, when he knows there is not a house, or ship, or picture, or anything else in it, but has a maker. We might as well say that this paper we are reading grew just as it is, as to say that the sun, moon, and stars, and this globe on which we live, came without a creative hand.

THE will of Patrick Henry closed with the following significant testimony to the value of the Christian religion: "I have disposed of all my property to my family. There is one more thing I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them the whole world, they would be poor."

Religious Miscellany.

—The Congregational Church at Salt Lake City celebrated the first anniversary of its re-organization, on May 23. Other denominations are also gaining a foothold there.

TUCSON, June 8.—The *Citizen* is informed that Brigham Young is anxious to establish a colony in Sonora, his great desire being to get away from the influence of the public school system of the United States. Mormonism, like Catholicism, flourishes the best in ignorance and darkness.

—One of the Eddy family at Chittenden, Vt., has accepted the challenge of the medium detective, Chapman, to exhibit their materializations before a disinterested Committee, and proposing that each side shall stake \$1,000 on the result. Did God's prophets ever bet that they could work miracles?

—Cardinal McCloskey, the other day, administered the rite of confirmation to twenty-nine young ladies, and after the ceremony, was presented with a superb diamond cross, said to be valued at \$20,000. A great sacrifice to be a Cardinal! Poor fellow, what a reward he will have in the kingdom!

—The *Christian Leader* asserts that Universalism has advanced more in New York and Brooklyn during the last seven years, than in forty years previous. The number of churches, it says, has about doubled, and feeble mission churches have grown strong.

—Rev. J. G. Wood has written a book to prove that the lower animals have immortal souls as well as men. This is the natural result of the heathen doctrine of immortality.

—Good for our S. D. Baptist brethren who in one of their recent Associations passed the following:—

Resolved, That the use of tobacco, as a vast and growing evil, is too pernicious, poisonous, and expensive to be indulged in by the people of God, whose example should ever and in all things agree with the divine direction, "Shun all appearance of evil," and "whatsoever ye do, do all to the glory of God."

—The regular Sunday attendance upon Protestant churches is becoming very small generally. I have taken pains to attend the leading churches both in our large cities and villages, and I find by actual count, that from twenty to seventy is the average attendance; with from one hundred to two hundred in the most popular churches. Nine-tenths of the people seldom go to church.

—We are sorry to hear of another new colony for Sabbath-keepers. That does not look like the missionary spirit, like *work*. So the disciples tried to colonize in Jerusalem till the Lord let their nest be stirred up by persecution; then "they that were scattered abroad went everywhere preaching the word." Acts 8:4.

—Of the 700,000 children of school age in Missouri, only 100,000 attend Sunday schools.

FOREIGN.

—Six hundred thousand dollars have been raised in Vienna to start a newspaper, which shall not have a Jew on its staff, the newspapers of that city, generally, being in charge of that sect.

—Six hundred and sixty-eight Mennonites, from Prussia, are on their way to Quebec by the steamship *Moravian*.

—The American Jews have appointed a committee to locate a colony for Jewish farmers. But whoever saw a Jew working on a farm? It will be a novel project.

—Major Cole, of Chicago, is producing almost as great surprise in London, in his children's revival meetings, as Moody and Sankey in preaching to adults. Fully 10,000 children were present in Bow Hall, London, on last Monday, and the singing is described as wonderful.

—Religious services in London are almost continuous throughout the day, and the enthusiasm is unabated. A body of police is required to clear the way for each departing congregation through the crowds assembled for admission to the succeeding meeting.

—The English revisers of the New Testament held their fiftieth session May 10. They furnished revision to the tenth verse of the tenth chapter of Romans.

THE POPE'S AGE.—On May 13th, 1875, the Pope was eighty-three years of age. He has been Pope several years longer than any other one of the two hundred and sixty-three who have filled the Pontifical chair. It is said the Catholics have a tradition that the Pope who holds his office over twenty-five years will be the last. The present Pope is

the only one who has reigned twenty-five years. He has now been at the head of the church nearly thirty years. His age forbids his remaining much longer.

—Protestantism just now is making quite a stir in Turkey. The native organs oppose it earnestly. The Turkish Government has so far improved its tone toward the American work as to appoint one of the brethren upon the board of public instruction. The government also ignores having ever forbidden the printing of the Turkish Scriptures, so that the work is now going on.

D. M. C.

News and Miscellany.

—A Philadelphia paper manufacturer intends putting up a mill on the line of the Los Angeles and Independence Railroad for the purpose of manufacturing the fiber of the cactus into paper pulp. The experiment has already been tried, and an excellent quality of paper is the result.

—The Palace Hotel, now nearing completion in San Francisco, is the largest hotel structure in the world. It covers 96,250 square feet of ground, and is seven stories high; 24,661,000 bricks were used in its walls; 3,000 tons cast and wrought iron, and 4,561,524 feet of lumber and timber. It contains 1,060 windows, 377 of which are bay-windows; 926 rooms, none of less size than 16 by 16 feet; and 388 bath rooms. It contains over three miles of halls; there are five passenger elevators, and seven grand stairways; there are 4,540 doors, 9,000 gas burners, and 32 miles of gas and water pipe. It requires 50,000 yards or 28 miles of carpet. It can accommodate 1,200 guests, besides 360 servants and employees. And best of all there is not a dark or windowless room in the house.

—In the annual report of the Bureau of Statistics of labor in Massachusetts, we notice the following:—

1. Fathers rely, or are forced to depend, upon their children for from one-quarter to one-sixth of the total family earnings.
2. Children under 15 years of age, supply by their labor, from one-eighth to one-sixth of the total family earnings.
3. More than one-half of the families save money; less than one-tenth are in debt, and the remainder make both ends meet. They are not the debtor but the creditor class.
4. Without children's assistance, other things remaining equal, the majority of families would be in poverty or debt.
5. The average saving is about three per cent of the earnings. "The recipient of a yearly wages of less than \$600 must get in debt."

—Some people may not know that the legend, "In God We Trust," has disappeared from the latest United States coinage. Yet such is the fact. The *Congregationalist* newspaper ascribes the change to the irritating actions of the banded zealots who demand that God shall be put into the Constitution.

—Late dispatches from Mesopotamia state that thousands are dying of the Bubonic plague. In three localities the numbers were 500, 800, and 1000 respectively. Those who are struck with the disease generally succumb on the second or third day.

—The body of John Blackford, the American actor, who lost his life three years ago in attempting the ascent of Mount Blanc, was found in a huge block of ice which lately fell from the mountain, perfectly preserved like a fly in amber.

A GREAT FLOOD IN FRANCE.—The flood has destroyed the crops in the valleys of the Garonne and Adour, has carried away all the bridges of Toulouse, and demolished scores of houses. Hundreds of lives were lost. A dispatch from Paris, June 25, says:

"The damage to property and the loss of life by the flood in the river Garonne is greater than previously reported. At Toulouse the bodies of hundreds of persons who were drowned were found in the houses which were flooded but left standing. Many other people perished and their bodies were carried off in the houses that were swept away.

—At a meeting of the New York Academy of Science, Prof. Thomas Eggleston of the School of mines gave a brief account of his experiments with M. La Bastie's new elastic glass. The process which removes the brittleness of ordinary glass consists in immersing it at red heat in a bath of fatty substances, which the inventor keeps secret, and in slowly cooling the glass therein. The lecturer threw three pieces of prepared colored glass on the floor, as well as some watch crystals, neither of which broke, although thrown vigorously ten or twelve feet.

The Signs of the Times

OAKLAND, CAL., FIFTH-DAY, JULY 1, 1875.

Share's Question.

Bro. — has already sent \$10 in currency. Is it possible, or could it properly be done to issue him a share in the Pacific Seventh-day Adventist Publishing Association for the \$10.00 in greenbacks? If not, the balance will be made up some other way?

The above question is sent in to the Office, and although our Secretary responded by letter we insert a reply here for the information of all who have paid in money on the Pacific Publishing Association and expect certificates of stock for the same I copy an answer from the by-laws of our Association, Art. V., Sec. 1: "Any person who keeps the commandments of God and the faith of Jesus Christ may become a shareholder in this Association on the payment of ten (\$10) dollars, U. S. coin into the treasury, and each person may hold as many shares as they shall thus purchase, and for each and every share held by them they shall be entitled to one vote in all matters acted upon in the meetings of the stockholders of this Association."

At present it requires \$11.50 in currency to buy a \$10.00 coin share in the P. S. D. A. Pub. Association. J. N. L.

Lists.

We hope to have full returns in the lists sent out in the State by the time of our State quarterly meeting, July 3, 4. J. N. L.

Camp-Meeting.

CONSIDERABLE anxiety is manifested, and inquiries come in as to where our camp-meeting will be held. I have examined the grounds spoken of at San Lorenzo east of Oakland. The shade is only half the size of the one occupied last year. It will not answer our purpose at all. We are invited to occupy the grounds we had last year and welcome, and are requested to consider grounds in Marin Co., on Papermill Creek, a short distance above San Rafael. We shall decide the question in a few days. The feasible sites are now reduced to two, either Marin or Napa counties, and our people have learned the way to Yountville so well, I don't know but most of them would rather we would go there again. J. N. L.

State Quarterly Meeting.

We hope to see all the directors at the State Quarterly Meeting, at Oakland, July 3 and 4, and would be glad to see also all the district secretaries, as important T. and M. business is to come up; but in case the district secretaries cannot attend, let the directors bring the secretaries' books. The directors can bring the s. b. funds from the churches in their respective districts to the State Conf. Treasurer, as he will be at the meeting, and thus they can save expressage on the money.

We shall expect the directors to come prepared to close up all credit accounts on periodicals, whether with SIGNS or Review Office, to the date of the meeting.

J. N. LOUGHBOROUGH,
Pres. Cal. T. and M. Society.

The report of Eld. Andrews will be read with intense interest by those who have been watching, week by week, for some word from Switzerland.

The Pacific Rural Press

Is a Large and Handsomely Illustrated Agricultural Home Journal; Original, Instructive, and Attractive; its varied contents, ably written and condensed, render it popular with its readers. We endeavor to make it a credit to the field it occupies, and to every intelligent circle it enters. ENTIRELY FREE FROM POLITICS, its columns are filled with cheerful words of encouragement for our Pacific Industries and instruction for the people. It extends information of the growing wants and necessities of our rapidly increasing and progressing agriculture. You can read it with pleasure, for present and future profit; you can send it with satisfaction to your friends anywhere. Its editorials are earnest and its contents reliable. No questionable advertisements darken its pages. It is a journal for rural homes throughout the Coast. It is a handsome home print, without a rival on this half of the Continent. Subscription, in advance, \$4 a year.

DEWEY & Co., Publishers,
No. 224 Sansome St., S. F.

The Sabbath of the Lord and the Sabbaths of the Jews.

[The following remarks are from the pen of Wm. Miller. Bro. M. was an advocate of the change of the Sabbath, though he took this for granted without attempting to show any divine precept in its favor. But his views respecting the perpetuity of the Lord's Sabbath and its distinction from the sabbaths of the Jews are none the less correct.]

"I say, and I believe I am supported by the Bible, that the moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony, have been handed down to us: see Paul's clear reasoning in Rom. 2, 3, 4, on that point. Then, says the objector, we are under the same obligation to keep the Sabbaths of weeks, months, and years, that the Jews were. No, sir; you will observe that these were not included in the decalogue: they were attachments added by reason of transgression, until the seed should come, to whom the promise of one eternal day, or Sabbath of rest, was made. "Therefore there remaineth a keeping of a Sabbath to the people of God." Only one kind of Sabbath was given to Adam, and one only remains for us. See Hosea 2: 11. "I will cause all her mirth to cease, her feast-days, her new-moons, and her Sabbaths, and all her solemn feasts." All the Jewish sabbaths did cease when Christ nailed them to the cross. Col. 2: 14-17. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly triumphing over them in it. Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." These are properly called Jewish Sabbaths. Hosea says, "her sabbaths." But the Sabbath of which we are speaking God calls "my Sabbath." Here is a clear distinction between the creation Sabbath and the ceremonial. One is perpetual; the others were mere shadows of good things to come, and are limited in Christ."—Miller's Life and Views, pp. 161, 162.

A Good Test.

A few years ago, as Rev. Professor Finney was holding a series of meetings in the city of Edinburg, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: "O Lord! this man declares that he is prepared to take thee as his God, and to cast himself upon thy care, now and forever."

The man responded "Amen!" heartily. Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests up to thee."

Another hearty "Amen" from the man. He went on: "O Lord! he says that he is also willing to give thee his business whatever it may be, and conduct it for thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked: "Why do you not say Amen to this?"

"Because the Lord will not take my business, sir: I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction as one of the mightiest obstacles to the progress of his cause in the earth.—American Messenger.

English Bibles.

We will send any of the following English Reference Bibles, by mail, post-paid, at their respective prices:

- (1) Min. Ref. after verse, mor., \$3.00
- (2) Nonp'r'l, Marg. Ref., 2.50
- (3) Pearl, " " " Gilt, 2.00
- (4) Diamond, " " " circuit, 2.00
- (5) " " " " Brass Rim'd 1.50
- (6) " " " " Plain, 1.25

The Blood of Christ.

WHAT avails the blood of Christ? It avails what mountains of good works heaped up by us, what columns of the incense of prayer curling up from our lips toward heaven, and what streams of tears of penitence gushing from our eyelids, could never avail. "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Helps us to cleanse ourselves, perhaps?" No; cleanseth us. "Furnishes the motive and the obligation for us to cleanse ourselves?" No; it cleanseth us. "Cleanseth us from the desire to sin?" No; cleanseth us from sin itself. "Cleanseth us from the sin of inactivity in the work of personal improvement?" No; from all sin. But did you say the blood does this? Yes, the blood. "The doctrine of Christ you must mean?" No; his blood, his blood.

Oh, what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire word of God declares, that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful and most glorious truth, that "the blood of our Lord Jesus Christ cleanseth us from all sin!"—German of Krummacher.

ALL money sent by mail to the SIGNS' office should be in drafts or postal orders, payable to the SIGNS OF THE TIMES, if the sum exceeds \$2.00. Sums less than \$2.00 can be in currency or postage stamps.

Appointments.

BLOOMFIELD.—I will commence meetings in Bloomfield, Sonoma Co., Friday evening July 9th. Meetings Sabbath and first-day, July 10th and 11th, at 11 A. M., and evening of each day. J. N. LOUGHBOROUGH.

SAN FRANCISCO.—A meeting of the Society of the Church of Seventh-day Adventists of San Francisco, will be held at Sr. James 130 Fifth street, Tuesday evening, July 6th, at 7½ o'clock, to consider still further the meeting house question. J. N. L.

OAKLAND.—Regular services are conducted by the Seventh-day Adventists in their hall, corner of Twelfth and Broadway, Oakland, every Sabbath (Saturday) at 11 A. M., and each Sunday evening.

SAN FRANCISCO.—Seventh-day Adventist services each Sabbath (Saturday) in the A. P. A. Hall, Mission street near Third, at 11 A. M., and every Sunday evening.

Business Department.

"Cursed be he that doeth the work of the Lord deceitfully," (margin, negligently). Jer. 48: 10.

Business Note.

\$200 credited to John Judson for Cal. Pub. Fund in SIGNS No. 30, should have been \$225, and the \$50 credited to him on Tent Fund in the same paper should have been \$25.

AN envelope was received at this Office some days since, containing a \$1.00 greenback. No name, paper, or anything inside the envelope but the \$1.00. The postmark on the letter is hardly discernable, but it looks like Red Bluff. The \$1.00 comes very acceptable but as we are desirous to do business correctly the envelope and dollar lie in our office awaiting directions how to appropriate the money. Can any one shed light upon it? J. N. L.

Received for the Signs.

\$2 EACH. J A Redden 3-1, Owen Dinsdale 2-1, Mrs A A Hervey 2-1, G D Hagar 2-1, D C Nicol 2-1, P Behuman 2-1, Wm Semple sen 2-1, Mrs R Duncan 2-8, Frank Roberts 2-34, C Brethoff 2-32, Geo Vickery 2-25, Mrs E Charter 3-1, Caroline Smith 2-31, Mrs C Keys 2-31, Geo Shamburg 2-1, Samuel Box 2-1, G A Tuper 2-1.
\$1 EACH. David Bowe 2-25, Hannah Warren 2-10, D Woodworth 2-6, Mrs O B Oscar 2-11, Rev J W Rumble 2-10, Mrs Anna P Alexander 2-10, W Angel 2-10, Sarah Judson 2-10, A M Eldred 2-10, Elizabeth Wagner 2-7, Mrs T C Everts 2-10, Mrs W Pane 2-10, Mrs N E Mitchel 2-10.
MISCELLANEOUS. M J Cavitt 25c, Samuel Kirkham \$4 3-1, J O'Keefe \$3 2-25, Mary E Barr 50c 2-9, J Schneider 25c, A J Wilson 25c.

California Publishing Fund.

M L Bowers \$100, Wm Saunders \$25, Alfred Mason \$5, Leona Farnham \$5, Geo Vickery \$25, M H Wallace \$10, Henry Campion \$20, Mrs M A Anderson \$50, E Grover \$15.

Donations to the Signs.

Mrs A G Craig \$5.

Books, Pamphlets, Tracts, etc., etc. For Sale at this Office.

OUR BOOK LIST.—Any persons on the Pacific Coast wishing any of the publications named in our book list can obtain them by mail or express by writing to the SIGNS OF THE TIMES, Oakland, California, enclosing the published price of the same. When sent by mail, books will be post paid; when by express, at the expense of the one ordering the books; but in this case a liberal discount will be made when ten dollars worth or more are paid for with any one order.

PUBLICATIONS.

Cruden's Complete Concordance. In this any passage in the Scriptures can readily be found. \$1.50 per copy, post. paid.

Bible Dictionary of Bible names, customs and countries, and maps of Bible lands. \$1.50 per copy, post. paid.

The History of the Sabbath and First Day of the Week, by J. N. Andrews. 528 pp. \$1.25.

Thoughts on Daniel. By U. Smith. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. By U. Smith. \$1.00.

Life of Wm. Miller, with likeness. \$1.00.

The Nature and Destiny of Man. By U. Smith. 384 pp. \$1.00. Paper, 40 cts.

The Constitutional Amendment: or The Sunday, The Sabbath, The Change, and The Restitution. A discussion between W. H. Littlejohn and the Editor of the "Christian Statesman." Bound, \$1.00. Paper, 40 cts. First part, 10 cts.

The Spirit of Prophecy, Vol. I. By Ellen G. White; 416 pp. \$1.00.

Autobiography of Eld. Jos. Bates. 318 pp. \$1.00.

Hygienic Family Physician. \$1.00.

The Game of Life (illustrated). Satan playing with man for his soul. In board, 50 cts.; in paper, 30 cts.

Hymns and Spiritual Songs for Camp Meetings and other Religious Gatherings. Compiled by Elder James White. 196 pp. Bound 50 cts. Paper 25.

The United States in Prophecy. By U. Smith. Bound, 40 cts. Paper, 20 cts.

The Advent Keepsake. Muslin, 25 cts. Gilt, 40 cts.

Sermons on the Sabbath and Law, embracing an outline of the Biblical and Secular History of the Sabbath for 6,000 years. By J. N. Andrews, 25 cts.

Facts for the Times, revised and enlarged, 25c.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright, 25 cts.

The State of the Dead. By U. Smith. 224 pp. 25 cts.

Our Faith and Hope. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary and Saving Faith. 20 cts.

Refutation of the Age to Come. By J. H. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; a Dissertation. 20 cts.

Miraculous Powers. Evidences, Scriptural and historical of the perpetuity of Spiritual Gifts. 20c.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. By J. N. Andrews. 15 cts.

The Ministration of Angels: and the Origin, History, and Destiny of Satan. By D. M. Canright. 20 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

Redemption, or the Temptation of Christ in the Wilderness (Life of Christ, No. 2). By Mrs E. G. White. 15 cts.

The Saint's Inheritance, or the Earth made New. By J. N. Loughborough. 10 cts.

The Sanctuary and Twenty-three Hundred Days. By J. N. Andrews. 10 cts.

Sunday Seventh-day. A Refutation of Mede, Jennings, Akers and Fuller. By J. N. Andrews. 10 cts.

The Truth Found; The Sabbath. By J. H. Waggoner. 10 cts.

Brown's Review of Gilfillan on the Sabbath. 10 cts.

Vindication of the True Sabbath. Morton 10 cts.

The Date of the Seventy Weeks of Dan. 9, established. By J. N. Andrews. 10 cts.

The Seven Trumpets of Rev. 8 and 9. 10 cts.

Matthew Twenty-four. By James White. 10c.

Position and Work of the True People of God under the Third Angel's Message. Littlejohn. 10 cts.

The Hope of the Gospel: What it is, and when it will be consummated. By J. N. Loughborough, 80 pp. 10 cts.

An Appeal to the Baptists, from the Seventh-day Baptists, for the restoration of the Bible Sabbath 10 cts.

Four-cent Tracts: The Second Advent.—The Seventh Part of Time—Celestial Railroad—Samuel and the Witch of Endor.—The Ten Commandments not Abolished—Address to the Baptists—The Present Truth—The Sufferings of Christ.

Three-cent Tracts: Much in Little—The Lost Time Question—Spiritualism a Satanic Delusion—Infidel Cavils Considered—The End of the Wicked—Scripture References—Who Changed the Sabbath?

Two-cent Tracts: Definite Seventh Day—Seven Reasons for Sunday-Keeping Examined—Sabbath by Elishu—The Rich Man and Lazarus—Argument on Sabbaton—The Millennium—Departing and Being with Christ—Fundamental Principles of S. D. Adventists.

One-cent Tracts: Appeal on Immortality—Thoughts for the Candid—Sign of the Day of God—The Two Laws—The Perfection of the Ten Commandments—Coming of the Lord—Without Excuse—Which Day, and God's Answers.

** Address, Signs of the Times.

OAKLAND, CAL.